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Communications.

For the Western Recorder.

No. III.

THE MORAL TENDENCY OF HIGH CHURCH OPINIONS & PRACTICES.

I have already considered the legitimate influence of such sentiments as are selected from the writings of Bishop Hobart, on the mind and conduct of those who embrace and defend them. They tend, of necessity, to create an exclusive and denouncing spirit, to throw an immense weight of power into the hands of one man, and to lead to political evils of a most alarming and anti-republican character. I did not intend, at first, to bring into view the political tendency of episcopacy; but it presented itself so obvious, that I could not well avoid it: And when we consider the intimate connexion between religious and civil institutions, with their mighty reciprocal actings, I trust your more serious readers will not object to the digression from strictly a religious discussion, if indeed it shall be considered a digression.

In my last communication, I gave about all the extracts from Bishop Hobart's writings that I intend to at present: And as it was easy to discover the influence which the sentiments contained in those extracts would have on the mind of their author; so it is equally clear what would be their influence on the mind of all those who should hear and embrace them. They show, at once, what kind of practical religion the Bishop must inculcate in his diocesan visitations. The superstructure of practical religion may always be determined by the nature of that faith which lies at its foundation.

In order to come at the object of this discussion in the wisest and best way, I shall endeavor to place the Bishop and the Bible side by side. If they perfectly harmonise, their influence is one and the same. If they do not harmonise, one or the other must be wrong, and wrong just in proportion as variances or discrepances shall appear. In this comparison or contrast, whatever it may be called, I shall sometimes introduce the episcopal prayer-book and the *thirty-nine articles*, as umpire to the case in question.

Bishop Hobart.	*The Bible.*
1. Man's depravity is his misfortune, not his crime, &c.	1. What is man that is born of a woman, that he should be clean?—The heart is deceitful above all things, and desperately wicked. As by one man sin entered into the world, & death by sin, so death has passed upon all men, for that all have sinned.

THIRTY-NINE ARTICLES.

Article 9—Of original or birth Sin.

Original sin standeth not in the following of Adam; but it is the *fault* and corruption of the nature of every man that naturally is engendered of the offspring of Adam; whereby man is very far gone* from original righteousness, and is of his own nature inclined to evil; so that the flesh lusteth always contrary to the spirit; and therefore, in every person born into this world, *it* deserveth God's wrath and damnation.

2. The church considers baptised Christians (i. e. persons, as we suppose) as regenerated; as called into a state of salvation; as made members of Christ—children, heirs of the kingdom of heaven.	2. Except a man be born of the Spirit, he cannot enter into the kingdom of God.
3. In the sacrament of baptism, we are taken from the world, &c.	3. *I* (Christ) have chosen you out of the world. Who hath saved us, and called us with a holy calling, not according to our works.
4. In this regenerating ordinance, fallen man is born again, from a state of condemnation to a state of grace, &c.	4. Not by works of righteousness which we have done. but according to his mercy, he saved us, by the washing of regeneration and renewing of the Holy Ghost. By grace are ye saved, through faith, and that not of yourselves; it is the gift of God; not of works, lest any man should boast.
5. The only mode through which we can be admitted into covenant with God; the only mode thro' which we can obtain a title to those blessings & privileges which Christ has purchased for his mystical body the church, is the sacrament of baptism.	5. I (Christ) am the way, the truth, and the life. There is salvation in none other. It is not of him that willeth, nor of him that runneth, but of God, that showeth mercy. And it shall come to pass, whosoever shall call on the name of the Lord, shall be saved.

Prayer-Book—11th, 18th & 25th articles.

We are accounted righteous before God *only* for the merit of our Lord and Saviour Jesus Christ; and not for our own works or deservings. They also are to be had accursed, that presume to say that every man shall be saved by the law or sect which he professeth, so that he is diligent to frame his life according to that law and the light of nature; for holy scripture doth set out unto us *only* the name of Jesus Christ, whereby men must be saved. Sacraments ordained of Christ be not only badges or tokens of christian men's profession; but rather they be certain sure *witnesses* and effectual *signs of grace*, &c.

*In the original—as far as possible—"quam plurissime."

6. Repentance, faith and obedience will not of themselves be effectual to our salvation. We may sincerely repent of our sins. and heartily believe the gospel; we may walk in the paths of holy obedience; but until we enter into covenant with God by baptism, & ratify our vows of allegiance and duty at the holy sacrament of the supper—commemorate the mysterious sacrifice of Christ—we cannot assert any claim to salvation.	6. What must I do to be saved? Repent—Repent, that your sins may be blotted out. He that believeth shall be saved. Thy faith hath saved thee. I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that *believeth*. He that endureth to the end shall be saved. Who is he that overcometh the world, but he that believeth that Jesus is the son of God? He that overcometh shall inherit all things. He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father; and I will love him, and will manifest myself unto him.
7. In order to be effectual, to be acknowledged by God, &c. they (the sacraments) must be administered by those who have received a commission from him. None can possess authority to administer the sacraments, but those who have received commission from the bishops of the church.	7. But as many as received him, to them gave he power to become the sons of God—even to them that believe on his name; which were born not of blood; nor of the will of the flesh; nor of the will of man; but of God. Paul may plant, and Apollos water; but God giveth the increase.

I have here compared, to some extent, the sentiments of the Bishop with the Bible. I do not say that there is in every case a plain contradiction; but I think there will appear some discrepances hard to be reconciled. And to his full and avowed belief of the value and sole efficacy of ordinances, when administered in an authorised way, I can but adduce as a contrary opinion the declaration of the apostle—"Whom he did foreknow, (regard with special favour), he also did predestinate to be conformed to the image of his Son," &c. Also, in the 17th article of the prayer-book—"Predestination to life is the everlasting purpose of God, whereby, before the foundations of the world were laid, he hath constantly decreed, by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ, out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour," &c. I cannot avoid believing that some variance will appear between the Bishop and the Bible; but also that my assertion in my first communication was well founded, that the Bishop and the High Church were at issue with the obvious meaning of their own acknowledged standards, the thirty-nine articles.

I would now enquire, if the moral tendency of the sentiments as quoted above, from Bishop Hobart and the Bible, are one and the same? What is the influence of those gospel sentiments of man's deep sinfulness, and of justification through the grace of God, in Christ Jesus alone? Let their influence be seen in the recorded characters of inspiration. On Job—"I abhor myself, and repent in dust and ashes." On David—"I was shapen in iniquity, and in sin did my mother conceive me." On Paul—"I am the chief of sinners. Oh, wretched man that I am, who shall deliver me from the body of this death?" The legitimate influence of the doctrine of man's entire sinfulness, and salvation by Christ alone, was seen on the day of Pentecost; at midnight, in the prison of Philippi. Their moral tendency is always to alarm the sinner, to prostrate and humble him in the dust, and drive him to despair of relief from human efforts, or from the appointments and ordinances of heaven. They drive him to unreserved submission to the God of grace. The question now arises, is this the tendency of the sentiments of the Bishop, as quoted above, taken in connexion with his professional practices? What man would conclude from the Bishop's idea of depravity, that his "heart was deceitful above all things, and desperately wicked?" that he was in the "gall of bitterness and the bonds of iniquity?" I appeal to the impression of every individual. Would any one, from such sentiments, suspect that on the whole he was very bad? Would you not say at once, if my depravity is only my misfortune, God surely will compassionate that—I need not be greatly alarmed? A child must discover this in a moment. Who in the world would be convinced by it, that his "heart was fully set in him to do evil?" that by an unfortunate depravity he was made a rebel against God, and exposed to the miseries of an eternal hell, drawn in awful prospective by the hand of God, in unquenchable fires? I am persuaded that all must see this sentiment to be both unscriptural and awfully dangerous in its tendency. While the Holy Spirit convinces of sin, of righteousness, and a judgment to come, this sentiment would lull the sinner to perfect security, calm every fear, till convinced of righteousness and judgment, by his want of the one, and the awful reality of the other. Where, in his system of theology, does the Bishop find that law which is a school-master, to bring the sinner to Christ?

But to the farther consideration of the Bishop's sentiments. "In the sacrament of baptism, we are taken from the world, where we had no title to the favour of God, and placed in the christian church; where, on the condition of repentance and faith, we enjoy a title to all the blessings and privileges of the gospel covenant. In this sense, as it respects a change of state. baptised persons are regenerated. In this regenerating ordinance, fallen man is born again from a state of condemnation into a state of grace." Again: "The only mode through which we can obtain a title to those blessings and privileges which Christ has purchased for his mystical body, the church, is the sacrament of baptism. Repentance, faith and obedience, will not of themselves be effectual to our salvation."

What is the moral tendency of these sentiments? As man's depravity has been placed by this Prelate, in the light of a simple *misfortune*, which seems in its very nature to secure the compassion of God, rather than the vengeance so plainly threatened in the gospel; so he now secures the removal of that depravity, whatever it may be, by the reception of a most simple, external ordinance. Man's deliverance from his native pollution—pardon from the dire curse of his rebellion, which God has revealed to be nothing less than his wrath and indignation forever in hell—all this the Bishop does away entirely, by the simple ordinance of baptism, which he has commissioned his clergy to administer. I confess I cannot read the above extracts, without shuddering at the daring impiety they exhibit. It does indeed seem that he has placed himself higher than the incarnate Jehovah, who said, "No man can come unto me, except the Father draw him." But the Bishop makes every one "regenerated," placed in a state of salvation, "members of Christ," "children of God, and heirs of the kingdom of heaven," who have been baptised by episcopally authorised agents; and none others are to be saved in a gospel land. If this is not holding the keys of the kingdom of heaven, we are unable to understand plain language. But this Prelate must answer for himself to God, for such an assumption of the prerogatives of the Holy Ghost. With this I am not now concerned; but I cannot but feel myself thrown into the atmosphere of him who exalts himself above the Almighty.

The great danger of the above sentiments is, that sinners who fall beneath their influence will not only regard their depravity as trifling, requiring only such an easy expedient to remove it; but will be led to believe that it is to be removed, and its curse avoided, by the simple, passive reception of the most simple ordinance; that they have only to be baptised, and continue in the use of the ordinances, and their depravity is taken away; they are regenerated; their sins forgiven; they become "sons of God, and heirs of the kingdom of heaven." I ask, is not this pointing out a way to the kingdom of heaven, which is far from being parallel to the strait and narrow path the Saviour drew? Is not this substituting conditions of salvation of which the gospel is perfectly ignorant? If salvation is to be secured in this way, where is the necessity for the pungent exhortations of the gospel to unwearied diligence? Where is the necessity for all that striving to enter the "strait gate and narrow way?" Where is the need of Paul's tremendous armour, the very panoply of God, to meet and conquer the powers of earth and hell, that war with every soul that sets his face toward Zion? Where the necessity for the "working of that mighty power, which wrought in Christ when raised from the dead?" How different does all this appear from the Bishop's simple baptism, or even to all his array of means combined. It is an easy thing to secure heaven in the Bishop's way; but it demands the "mighty power of God," to renew and save a soul on the plan of the gospel. And to secure the limited influence of these sentiments, it cannot be said that they are exclusively the Bishop's. It is maintained by all the clergy of his class with whom I am acquainted, and that number is not small, that regeneration is the result of the means of grace when punctually attended.

Furthermore, these sentiments make but little of the change which religion produces. There is surely nothing imposing, or in its nature very affecting, in the ordinance of baptism: But this is the way of salvation, and the Bishop says, the "*only mode.*" Who in his senses would expect from any ordinance of this kind, though administered by the angel of the everlasting covenant, that *change* which the Holy Ghost produces in the soul and on the life of the regenerated sinner? Does it appear as life from the dead? Does it appear like that regeneration which is not of blood, nor of the will of man, but of God? Does this appear to be the change which filled the church with rejoicings, and Jerusalem with astonishment? that converted the prison of Philippi to a house of prayer? which makes the angels in heaven rejoice, when it is seen only in one soul? It cannot be; and just in proportion as sinners lose sight of the vast and radical change which God requires in them, to secure his favour and enjoy his presence, they will lose an impression of their sinfulness, and become careless of their eternal destinies.

In addition to this, these opinions and practices detract from the honour and glory of God; they bring down the high standard of the gospel—undervalue the merits of the Redeemer's blood, and do away the necessity and offices of the Holy Ghost. From the easy manner in which the Bishop introduces his "baptised Christians" into the kingdom of heaven, who would think that the justice of God was magnified and honoured; that Christ saw, and rejoiced at the purchase of his agonies; that the Holy Ghost was the sole efficient cause of that regeneration which makes a child of wrath an heir of glory?

But the most dangerous tendency still remains. The sentiments above remove the mind of the sinner from the sole conditions of gospel salvation. They tend not only to make him believe what is unscriptural, but what will inevitably prevent his salvation. Repentance, faith and obedience, are the only conditions of salvation made known in the gospel. But the Bishop makes baptism the primary, and indeed the only condition, for he expressly says—"Repentance, faith and obedience *will not* of themselves be effectual to our salvation;" and also that "baptism is the only mode," &c. Is not this substituting conditions of salvation which the gospel knows nothing about? I must then maintain, that if any one believes and practices according to the above sentiments, he cannot be saved on the gospel plan of salvation. If he substitutes baptism, with all the combined ordinances of "the church," as a condition of salvation, and does not place his whole and sole dependence on that regeneration of the Holy Ghost, which includes the (*metanoia*) repentance of the gospel, and that faith, which is gratuitous pardon, through the blood of Christ most cordially accepted, and endurance to the end, through a life of holy and cheerful obedience, he loses all prospect of eternal life. Though baptised, confirmed, and consecrated a thousand times, he must be lost beyond the possibility of redemption. For while the Bishop says, "Repentance, faith and obedience," tho' the first be "sincere," the second "hearty," and the last "cheerful and holy," "will not be effectual to our salvation," and that "baptism is the only mode," and a "regenerating ordinance"—Christ says, "Except ye repent, ye shall all likewise perish: He that believeth not shall be damned; and except a man be born again, even of the Spirit, he cannot see the kingdom of heaven." The preaching of baptism and ordinances, as conditions of salvation, I can find no where in the gospel. If I mistake not, they are confined wholly to papacy and to high church episcopacy. If they are conditions, why did Christ and all his apostles invariably preach repentance and faith, as the first duties of man, and the sole conditions of salvation? Did they not know? When did they say—Go and be baptised, or your repentance and faith will not be "effectual to your salvation?" If baptism and other ordinances are ever introduced, they are set forth as duties subsequent to repentance and faith—as external declarations of the acceptance of grace, and compliance with the conditions of salvation. So far from baptism leading the way (as the Bishop would assert) of repentance, faith and obedience, and as being essential to render these of any value, it is only a rite of God's appointment, to be observed, as the duty of adults, subsequent to repentance and faith—as a profession before the world that these have been exercised. I must say, then, to push repentance, faith and obedience, sole conditions of Christ's salvation, out of the way, to make room for episcopal baptism, the "regenerating ordinance," "the only mode," &c. is separating what God, in the economy of his grace, has united, and uniting that which knows no relation in the gospel of Jesus Christ. These opinions and practices, then, not only exalt to an undue elevation the ordinances of the gospel, but they remove the only conditions of eternal life. As this "only mode" is held up by such authority, the mind of the sinner becomes turned away from the blood of remission, and from the only terms which secure the application of its favours. I leave it, then, for my readers to determine, whether the legitimate moral influence of high church opinions and practices is not to subvert the gospel plan of salvation. And should we not naturally expect, that these sole apostolically descended clergy, the "constituted priesthood" of the only *true church*, would preach more about "the church" and her ordinances, than about Jesus Christ and the gospel conditions of salvation? They would be false to their faith if they did not. Whether they do or not, I will not determine. We see, at any rate, in the extracts from Bishop Hobart, in what light he regards the clergy of every other denomination, and those who sit beneath their ministrations; and I would refer to his fulminating conclusion, as a proof that he denounces all who question his rightful authority to open and shut the kingdom of heaven to every rational being that God has placed within the wide circle of his diocesan jurisdiction. If "baptism is the only mode," and that can be administered only by those whom he has commissioned—and this he expressly asserts is the fact—how alarming the condition of an immense portion of that population over which he would stretch the wand of his pastoral prerogatives! But may God in his infinite mercy grant unto us, who have no share in the descending blessings of this divinely constituted priesthood, and no regeneration arising from the baptismal sprinkling of episcopal consecration, that repentance which is unto life, with that faith which works by love, purifies the heart, and overcomes the world.

Respectfully your's, &c. CYPRIAN.

For the Western Recorder.

MR. HASTINGS—I have the consent of the writer of the following letter, that it may be published in your paper. If you think it may in any measure subserve the cause of truth, it is at your disposal. Your's, &c. P. Q. T.

Letter from Rev. Mr. ——, to a brother in the Ministry.

MY DEAR BROTHER.—True as it is, that the Lord has cast our lot in most happy gospel times—it is equally true, that they are times of peril to our own souls, and to the souls of our fellow men. Do you ask me why they are so? I reply, because the love of popularity, pervading as it does all other ranks of men, is, to no inconsiderable extent, cherished even by many of those who sustain the office of the sacred ministry. Through the influence of an overweening desire to be esteemed great and wise, by those who figure and flourish in the various departments of life's economy, strong temptations are set before the ministers of Christ, to make a display of their talents, and to exhibit truth under such studied forms of modification, as very little to affect the hearts and consciences of their hearers. The desire to please, is natural to man; and ministers, partaking in common with others, of this desire, and knowing, as they cannot fail to do, that the truths of the gospel aim at the annihilation of the selfish and corrupt passions of the human heart, and that these truths, when preached with plainness, give offence, are exceedingly exposed, through the influence of their own natural propensity to please, and the fear of giving offence, to incur the guilt, not to say the curse, of those who seek to please men. In our day, men have itching ears, and it requres no small degree of self-denial, to come out, boldly and faithfully, with the soul humbling and condemning truths of God, in the face of a proud, gainsaying and wicked world.

Ministers are exposed to temptations of a very peculiar character, with which none besides themselves are acquainted—temptations which arise from their too readily acknowledged dependence on the good will of their people for support. This is one of the most successful points of attack, on the broad battle ground which the devil occupies, in carrying on his war with Christ and his people. If he can only persuade the minister that he must be very prudent, and studiously avoid giving offence to the enemies of God, on the plausible pretext, that if he offends them, he will lose his support, and not be likely to do them good, the arch adversary has gained a most important point.

Now I would not lay it down as a maxim, that a minister should make it a prominent point so to preach as to *offend* sinners. He who does so, loses sight of his duty as an ambassador of Christ; nor does that minister the less do so, who preaches under the controlling influence of the principle, that the truth may and must be so exhibited, as *not* to offend sinners. The truth is, what sinners may feel and say, is not to come into consideration at all with a minister, in making up his mind as to the course he shall pursue in preaching the gospel.—As an ambassador, he is to look singly at his instructions. There he will learn the character of his Sovereign, the nature of his government, and the character, relations and responsibilities, as well as the destinies, of his subjects. The character and will of his Sovereign, he is to exhibit, as it is drawn out and set forth in his instructions; and the subjects of his Sovereign he is to address in the very terms expressed in his credentials. Is he to treat with rebels, as is the fact in our case—shall he directly or mediately, so speak to them, as to awaken in them the impression that their Sovereign has called them by too hard names? Shall he, by a temporising course, lead them to feel, that on the whole, altho' the Sovereign expresses against them the most marked displeasure for their bold and daring rebellion, their conduct, after all, is not so base and criminal as it is affirmed to be? Will not such a course let down the dignity and glory of the Most High, in the view of his enemies, and embolden them to trifle with their Master?

But I am going a little away from the point I had in view, when I formed the design of addressing you. The point is this: The folly, not to say the danger, of suppressing or modifying the truth, so as to secure the favour and the support of the wicked. I will not now dwell upon the fact, that it lies among the natural, I had almost said the unavoidable results of such a course, to seal sinners over to a certain damnation. I will not say, that even under such a method of preaching, God never saves sinners; but I will say, to use very familiar language, no thanks to the preaching, if he does.—But such a course of suppression and modification in preaching is not at all adapted to secure the end proposed. Suppose a minister proposes to himself so to preach, as to secure the friendship and liberal support of the enemies of God; and under the idea of prudence, displays all the ingenuity and talent he possesses, so to clothe the truth with the adornments of rhetoric, and to exhibit it under such studied forms of

logical and metaphysical accuracy, as to delight the fancy and gratify the literary appetite of his audience. What, from the very nature of the case, must be his supreme object? I will not say what it is; but it must appear obvious to every thinking mind, what it is not. It surely is not, cannot be, the glory of his holy and adorable Master. What then does such a minister do? Why, he breaks away from the embraces of his God, and throws himself upon the arms of the enemies of his God for support. And now, how does he stand? A few ungodly men laud him to the skies, and give him their money; while heaven frowns upon his guilt and treachery, and the Holy Spirit takes his departure from his soul. A few feeble, proud worms of the dust are *for* him; but the great God is *against* him. O, how much more safe, my brother, the opposite course. You know it is said—"If a man's ways please the Lord, he maketh even his enemies to be at peace with him;" and "if God be for us, who can be against us?" The success of our ministry depends on the power of the Holy Ghost; and can we hope for his assisting energy, when, in the very outset, we adopt such base and selfish principles of action, as cannot fail to grieve this all powerful agent, whose invisible influence is so essential to our success? God has all hearts in his hands. If we offend both his and our enemies, by the plain preaching of truth, he can make that truth effectual to their conviction and conversion; and he *only* can do it, under any circumstances. How preposterous, then, not to say how impious, that we should exalt our own above the wisdom of God, and think that by our ingenious and persuasive arts, we should be able to accomplish, what no agent in the universe besides the spirit of God can accomplish.—I know by much labour and art; by great smoothness of manners, and a liberal course of accommodation, we may make these men say of us—"These are *our* preachers; such are the men we admire." But ah, let us enquire what the feelings of heaven, and of heaven's King, are? And going forward a little through the short round of time, let us enquire what will be the feelings of these very men towards us, when they shall lift up their "eyes in hell, being in torment."

When I have heard the sentiment projected, that we should be careful not to offend sinners, because we thereby lessen the prospect of our being useful to them, I have often trembled, lest this plausible argument may not, after all, be a cover for an ungracious itching after popularity, or a guilty and unbelieving fear of losing support. O, my brother, it is enough for us to know, if we can only in our hearts believe it, that he who feeds the ravens and clothes the lilies of the valley, will surely take care of all his faithful servants. We have nothing to fear, if we have the friendship of God, though a world be in arms against us; but the frown of Jehovah, though the universe smiles, is hell.

I have written to you, my dear brother, to encourage you to go on in the good work of the Lord, and not because I stand in doubt of you. Knowing your trials, I felt a desire to contribute my mite to strengthen you under them. The Master cometh.—Blessed is that servant who shall be faithful unto death; he shall receive a crown of life.

Your's, in the fellowship and
labours of the gospel. A. B.

Religious Intelligence.

From the Missionary Herald.—(*Condensed.*)

SANDWICH ISLANDS.

LAHAINA.

Schools.—On the 26th October, a grand examination of schools took place. They were 19 in number, containing 922 scholars. More than 500 could read in the spelling-book, and 300 had mastered all the printed books of the language. The school of the young princess Nahienenna was particularly distinguished for its improvement.

"It consisted of an equal number of males and females, thirty-six in the whole. They entered the house, with the princess at their head, with as much order and regularity, as the best regulated school in America would have done. Their movements, their dress, and every thing about them, had so much the appearance of refinement, that all present felt, for the time, that they were in civilized society. They were examined in all the printed books of the language, and also in a manuscript translation of a Tahitian catechism on scripture names. During the whole of the examination there was only one word missed."

The school also repeated the printed lessons, and the catechisms and several hymns, which they had committed to memory.

Since the examination, additions have been made to the old schools, and new ones have been established, till they may probably amount to 1400 scholars. Schools have also increased in other parts of the island; probably the total numbers exceed 3000.

MOROKAI AND RANAI.

These islands have received their portion of books and teachers; and probably the number of learners is not less than 1000.

HAWAI.

Crater of Kirauea.—Former notices have been given of this volcano; but when Mr. Bishop visited it in January, 1826, the sulphureous vapor was perceivable at several miles distance, in the direction of the wind; and the appearance of the crater had greatly changed from what it was in the summer of 1823. Since the visit of Lord Byron and company, in June, 1825, the crater had received fresh lava to the depth of more than 400 feet.

"The smoke ascended in immense columns from a hundred blazing furnaces, and completely obscured the sides on the north and east, together with a greater part of the interior of the volcano. As the wind occasionally blew away the smoke, I could discover an immense number of fires, some spouting forth from cones that arose to the height of 50 or 100 feet above the surface of the surrounding crust of lava; and others boiling with the greatest agitation, like vast chaldrons of liquid fire, and every now and then sending forth a gust of vapor and smoke with great noise, when the view would again be obscured. The natives informed me, that after rising a little higher, the lava will discharge itself, as formerly, towards the sea, through some aperture under ground."

English Resident.—Mr. Bishop gives an interesting account of Mr. Young, an Englishman, with whom he lodged in December, 1825. He is nearly 80 years of age, and has resided 40 years on the island.—Previous to his residence here, he had been "following the seas," was in the confidence of his employers, and was expecting soon to receive the command of a vessel, when the natives murdered the hands aboard the ship's tender, and separated him and one Davis from the vessel. Young and Davis wandered about from place to place, till Tamehameha gave them land. Mr. Young for his services in war, was made a chief, and received the king's daughter in marriage, with whom he still lives, and has raised a large family of children.

"By the importunity of Mrs. Young, Mr. Bishop was induced to spend the day at this place, in imparting religious instruction to herself and people. He passed the whole of the morning in answering questions on experimental and practical religion, and in giving advice and direction how they might best serve and worship God in their present condition, destitute of a spiritual guide. Mrs. Y. and several of her people have for more than a year past, been deeply interested with religious things, and now, more than ever, deeply feel their need of some one to lead them to the knowledge of God and salvation. In her manner of conversation there is much intensity of feeling, mingled, apparently, with true humility. Upon the whole, the word of God seems to have exerted a strong influence upon her, as well as upon some of her family."

CHARITABLE DONATIONS.

The following table presents at one view, the receipts of several of the most important benevolent institutions in our country, during the year embraced in their last reports, except in the case of those concerning which we have more recent information. The *month* shows the time in 1826, when the year terminated to which the receipts respectively belong; but if no month is expressed, the whole civil year is intended.

American Board,	Sept.	$67,402 90
Am. Education Soc'y,	1826, about	60,000 00
Am. Bible Society,	1826,	53,184 84
Am. Tract Society,	1826,	20,000 00
Am. Baptist Board,	April,	17,760 36
Un. For. Miss. Soc'y,	May,	14,199 39
U. D. now A. H. M. S.	1826,	11,935 00
Am. Colonist Society,	1825,	8,575 00
Am. Jews' Society.	May,	8,575 00
Presb. Ed. Soc'y,	May, about	8,000 00
Am. T. Soc'y, Boston,	May 29,	6,335 00
Meth. Miss. Soc'y,	May,	4,969 00
Conn. Miss. Soc'y,	1825,	4,908 31
	Total,	$288,214 80

Here then are thirteen benevolent societies, receiving in a single year an income of *two hundred and eighty-eight thousand dollars*, only one of which was in existence at the beginning of 1809, and that one of the least productive of them all! Numerous other societies, some of them not less important in their results, are established in different parts of the land; and other charities are bestowed which are not less noble, and tell not less on the interests of the Redeemer's kingdom.—*N. Y. Obs.*

GRANTS TO COLLEGES.

It appears, by the report of a committee on the subject, to the legislature of Massachusetts, that the grants to Harvard college, in various ways, have been about $160,000 in money. Besides this, it had the income of the ferry between Boston and Charlestown from 1640, till bridges were built.—In lieu of it, in 1785, it received £200 per annum, and in 1792, £300 more, which continues forever. It has had ten-sixteenths of the tax on the Massachusetts banks, for ten years; and since 1753, £500 of its property has been exempted from taxation. Of land, it has had 2500 acres, besides a "neck" and a "township." It is impossible to ascertain, what the college has realized from all these public grants. We think, however, it cannot fairly be estimated at less than $300,000 more! Williams College has had £1200, two townships of land, and three sixteenths of the same bank tax, for the same time. Bowdoin College, before the separation of Maine, had a portion equal to Williams from the bank tax, and eight townships of land. *Amherst has received nothing.* These endowments have come from the earnings of the people. We now only ask, at which of these institutions a man of moderate income can best educate his sons. Where *can* he do it? Where is it *impossible*?—*Rec. & Tel.*

The last Missionary Herald contains the following singular abstract:—

Jaffa.—Many curious reports were circulated respecting Messrs. Fisk & King, by Christians and Mussulmans in Jaffa; as that they brought people over to their faith with money, and that the price of a convert always remained with the man who received it, however much he might spend from it; that when a man engaged to be of their faith they took his picture, and if at any future day he should apostatize, they shoot his picture, and the man would die; that they had made an earthquake in the city, and had even caused the great earthquake at Aleppo, &c.—*ib.*

This strongly reminds us of some of the reports that the emissaries of the grand adversary have recently put in circulation among the Christians and Mussulmans in our own country. Which hemisphere has given them the greatest currency, we are unable to say.

American Bible Society.—Monies received by the treasurer in November and December, 1826. Donations from auxiliary societies, $2741,87: Ministers members for life, 9 at $30 each, $270: To constitute laymen members for life, 190: Annual subscriptions, 24: Individual donations, 34,-50: Legacy, 30: Congregational collection, 9,70: Total amount of donations, $3,-300,07. Cash from auxiliaries for bibles, $5581,12: Do. not auxiliary, 426,21: Proceeds of bibles and testaments entrusted to individuals, 116,68: Sales to individuals, 783,47. Issues from the depository, bibles 7,611; testaments, 5996: Total, 13,607: Value $8,835,45.

Foreign Missions.—Amount of donations to the American Board, from Dec. 21, to Jan. 20th, as acknowledged in the Missionary Herald, $5,419,81; besides a legacy of $100 from Rev. John Nichols, late missionary at Bombay; and various donations in clothing, &c.

Literary and Theological Seminary of the South.—This is the name of an institution, which the Synod of South Carolina and Georgia have resolved to establish, and of which a board of directors has been organized. The subscriptions to its funds amount to $30,937, about one third of which was subscribed in 1823, the remainder in 1826. The amount *received* is about $1,800. The synod have determined on a site, about 2 1-4 miles from Pendleton village, on the road to Orrsville. The Board have resolved to make arrangements, as speedily as possible, for the erection of a building.

Tracts among the Chinese, say the missionaries at Malacca, are circulating in considerable numbers. Chinese miners, and others who come a considerable distance from the interior of China, make frequent applications, "begging to be supplied with copies of tracts," published by the missionaries.—Several of the Chinese have the walls of their cottages adorned with broad sheet-tracts. In some instances, upwards of 40 have been seen pasted up on the walls of one small room.

Premium Tract.—Mrs. Mary H. Cornelius, of Andover, Mass. has obtained the prize of $50, for the best tract on Christian Education. There were 45 tracts presented. The committee express a favorable opinion of several others; and have resolved to admit one of them into their series, if the approbation of the author should be obtained.

More Tracts wanted.—A writer in the N. Y. Observer, a minister, who has found searching tracts very useful in times of revival, suggests the following themes, on which he hopes new tracts may be written and presented to the American Tract Society:—

1. Importance of Consideration. 2. Causes of Alarm. 3. Evidence of the Strivings of the Spirit. 4. Nature of true Conviction. 5. Proper Use of Means of Grace. 6. Duty of immediate Submission. 7. Evidences of a new Heart. 8. Means of increased Holiness.

An aged Bishop.—Feb. 4th, was the fortieth anniversary of the consecration of Bishop White, of Pennsylvania. All the other Bishops of this church in the U. States, eight in number, have been consecrated by him; and nearly all the present officiating clergy of the same church, were either ordained by him, or by those Bishops who were consecrated by him.

Conference System prevailing.—A meeting was notified to be held in Amherst, N. H. on the 7th inst., to take measures for organizing a county conference of the churches.

Dr. *Carnahan* contemplates resigning his situation as President of the college at Princeton, at the close of the present season, in consequence of ill health.

Revivals.

ITHACA.—Our readers are already informed that a powerful revival has been enjoyed at Ithaca. A lady writes from that place to a relative in Utica, that more than 200 have united with the Presbyterian church, and that the remainder who are hoping, (more than 300 in the whole), were expected to unite on the following Sabbath. The Methodists appear to have had about the same increase in numbers; and the Baptists and Episcopalians have also shared in the work. The excitement for about one fortnight was most intense; and for a much longer period the time seemed like one continual Sabbath. The work has somewhat declined; but convictions and conversions are still witnessed among them, and a few of the church are still in agonizing prayer at the throne of mercy.

Westminster, Mass.—The Recorder & Telegraph contains an account of a revival which was enjoyed in this place in 1825, the fruits of which are 60 or 70. Inquiry meetings, then first instituted there, against the prejudices of some, are believed to have been blessed to the salvation of many souls. The writer of the article insists much on the efficacy of prayer.—Christians resorting to the throne of grace with holy fervour, "often received speedy and surprising answers to their petitions." Such facts should lead praying Christians "to expect, that while they are yet speaking, God will hear, and bestow all spiritual blessings in answer to their believing petitions."

As to opposition, the writer says—Revivals "have in some instances drawn upon the disciples of Jesus the same hatred, contempt, and persecution, which Christ and his apostles, and the primitive believers, were called to endure. But these evils are not chargeable upon revivals. The fruits of the Spirit, "love, joy, peace, gentleness, goodness," &c. as exhibited in the character of Christians, have of course "been offensive to those who have remained unreconciled to God, and to the truths of his word."

Middle Haddam, Conn.—The Con. Observer contains an account of a revival at this place, furnished by the pastor of the church and congregation. The first appearances of the work were in March and May, 1826, soon after his settlement among the people.

"Pastoral visits were frequent. Families and individuals were conversed with. The subject of religion was brought home to every heart. Personal conversation was close and particular. Christians were urged to awake to activity and duty, and sinners were pressed to immediate repentance."

The church, at a general meeting, made a special agreement to pray for a revival: A committee was appointed to visit and converse with each member: A fast was also instituted; and these measures appear to have been greatly blessed. In September, the work assumed a more interesting and decided character.

"Every season of public worship (says the writer) presented us with the sight of a deeply interested and crowded assembly. Every sermon proved like the fire and hammer to break in pieces the flinty rock of man's heart. During their delivery (except the preacher's voice) nothing was heard, but the broken sobs and half suppressed sighs of some anxious sinner; nothing seen, except the solemn countenance, or falling tear, of some inquiring soul.

"Our meetings of inquiry were strictly *anxious* meetings. Seldom any attended save those deeply impressed. This gave them the advantage of peculiar solemnity. Almost every family in the society have been, in some measure, sharers. The precise number of those indulging hope among us, cannot be accurately determined at present; it is, probably, not far from 90. Sixty have been added to the church since my ordination; 50 by profession, and ten by letter. Several more may be expected to join. The work we trust has not yet ceased. Our meetings are crowded, attentive and solemn; many are still anxious, but few have been found of late to have indulged hope."

The congregation at this place had been previously small and feeble.

Saybrook, Conn.—The Religious Intelligencer mentions, that in Westbrook, a parish in Saybrook, "between 40 and 50 are rejoicing in hope."

Ellington, Conn.—A revival is mentioned as having commenced in this place.

Extract of a letter from a gentleman in Danby, N. Y. dated Jan. 31, 1827, to a friend in Boston.

"The state of religion, in this place, has until recently been on the decline. But God in mercy, is now visiting the people with a powerful revival of religion. About 100 have been added to the congregational church within a short time, and more than that number indulge hopes, who will probably soon profess their faith in Christ; and the work is still going on here; and is spreading in every direction around us. God is indeed doing great things for us. I mention this (as no account has been published) that you may rejoice with us; and because much more will be done here in aid of benevolent institutions than formerly."—*Rec. & Tel.*

New-York City.—"The cheering intelligence we receive from other places, (says the N. Y. Observer), naturally leads us to inquire what is the state of religion among ourselves. We know that many thousands would experience a thrill of joy inexpressible, could we record that there was in reality a general revival in this city. And doubtless *some* thousands in our own churches are now prepared to welcome such an event with holy ecstacy and with thanksgiving to God.

"And why should it be thought a thing impossible with God, that this whole city should be moved by the breathing of his Spirit? Is the Lord's hand shortened, that it cannot save? Is his ear heavy, that he cannot hear? Are not rational souls as precious here, and as susceptible of conviction, as in other cities and towns now specially visited by the Holy One? Is not time, with its tremendous sweep, here hurrying its thousands every year to the tomb, and to their last account? And is not the glory of the Redeemer in the repentance and salvation of these multitudes, an object of sufficient magnitude and grandeur to call forth the earnest and united supplications of those who have power with God? At present we can only say, that in at least six or eight of our churches, there seems to have been awakened within a few days an unusual and simultaneous conviction, that *something must be done.* We just allude to these signs, that others, who love Zion, may be apprised that God is of a truth in the midst of us, though the multitude know it not; and is manifestly saying to his chosen, "Prove me now—if I will not open to you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Troy, N. Y.—"The first Sabbath in this month (says the Troy Review) was a day of peculiar interest in the presbyterian church in this city. It was a sacramental Sabbath. *Fifty-eight* persons, who had been previously examined by the session and publicly propounded, made a profession of their faith, and were admitted into the communion of the church. The whole number examined and propounded was *sixty;* but two were detained from the sanctuary, and debarred from participating in the solemn scene, on the Sabbath, through sickness. Of the fifty-eight who entered into covenant, twenty received the ordinance of baptism—twenty-four are males, and thirty-four females—twenty-five in married life, thirteen men and twelve women. Their ages extend from 16 to 87. Among the number are five who may be considered old men; one of the five is in his 68th year, and another in his 88th. The whole day was peculiarly solemn. * * * * The house was crowded to overflowing, and the number of communicants was probably, never before so large. Many a heart felt that the spirit of God was there. * * * *

"The revival of religion which has existed here for something more than one year, is still going forward. Cases of conviction and conversion are taking place every week, and almost every day. We trust there is no diminution of feeling on the part of christian people; and probably a greater proportion of the church now feel an interest in the revival, than at any former period."

Washington, Geo.—Rev. Jesse Mercer writes from this place, that there is a great reformation; from 80 to 100 of various denominations, being supposed to have experienced religion within two or three months.—*Ch. Watch.*

Kentucky.—The Rev. S. Taylor writes from Kentucky, as we learn by the Philadelphian, that about a hundred in each of the towns of Danville and Harrodsburgh, have been added to the church.

Palmer, Mass.—A correspondent informs us, that a work of divine grace has been going on in Palmer for some time; that 30 or more indulge hopes, and that many are awakened.—*Rec. & Tel.*

Woburn, Mass.—An encouraging attention to the one thing needful, commenced a short time ago at Woburn. We understand there were 70 inquirers about two weeks since.—*ib.*

Hartford, and towns adjacent.—"On the first Sabbath of January, within 28 miles of Hartford, as many as 700 souls were added to the congregational churches.—*Obs. & Chron.*

The Hartford "Secretary" mentions revivals as now existing in Middletown, Montville, Woodbury, Groton, East-Windsor, Vernon and Manchester, all in Connecticut.

WESTERN RECORDER.

UTICA: TUESDAY, FEBRUARY 27, 1827.

The discussion which has thus far been conducted by our correspondent Cyprian, cannot fail to commend itself to the attentive perusal of our readers. His introductory article, it will be recollected, had reference to the faith which was once delivered to the saints; his second had, among other things, an important political bearing; and his third, which appears to-day, presents us with a visible map of discrepances between the Bishop, the Bible, and the Liturgy, and shows the danger and absurdity of high church principles in a religious point of view. The more this subject is examined, the more singular it appears to us, that there should ever have been a doubt as to the propriety of discussing it. A system of principles, rites and observances, which so modifies the gospel terms of salvation, as to do away their practical efficiency, may be more destructive in its tendency, than if it had embraced errors of a still more palpable nature.

Dr. Johnson's idea, that "*the paucity of religious topics*" must continue to prevent the successful cultivation of lyrical specimens for the church, has doubtless done much injury to the cause of psalmody—especially as literary men, and the clergy among them, have been much in the habit of adopting the Doctor's opinions.—But, for once, they have been mistaken, as is evident from the copious extracts we have given in this and the two preceding numbers of the Recorder, from the writings of the poet Montgomery. We wish it had been in our power to quote him more at large. We hope his remarks will have their due influence.

Colleges in Europe.—A correspondent of the Recorder & Telegraph gives a sad picture of the religious state of the literary seminaries in Europe.

"Were it not that here and there a brighter spot may be found," he says, "the whole region of christian Europe, from Spitzbergen to Gibraltar, may be denominated a valley of dry bones." * * * "The universities of Europe, generally, are indeed little else than schools of impiety and dissipation; and are in a condition which is shocking to the Christian's feelings, and dishonourable to God, spreading death and destruction around them." * * * "What must be the state of religion & morals in a land where profanation of the Sabbath forms the characteristic of every class of society, where youth at colleges and universities are, with daring contempt, trampling under foot every law of God and man? We read that *theological students*, at one of the principal universities of Germany, retire out of the city even on the Lord's day, TO FIGHT DUELS; and that the government has been compelled to enact a law, prohibiting those candidates to settle as pastors, who bear the scars and marks of duels on their countenances—not regarding, it would seem, even the blackest stains which may pollute their hearts."

The writer specifies a seminary north of the Baltic, as the entire scene of vice and profligacy; represents most of the professors in the seminaries of Europe as sceptical in their religious opinions, and some of them as grossly immoral; and says that those few who really fear God, are "as lights in the wilderness, or as pious Lot in Sodom."

These are not given as random statements.—The writer refers to "living witnesses among us, who can testify to what their own eyes have seen," as well as to the United States' Literary Gazette, for August, 1826, and January, 1827. The picture we presume is not overdrawn.—Only a small portion of christian Europe is yet evangelized; and numbers who have left the Romish faith, have gone into Arminianism, Antinomianism, or to an *ism*, that, while it retains the christian name, denies all the great doctrines of the cross, rejects the divinity of Christ, and virtually treats the bible as a cunningly devised fable.

Foreign Missions—Want of Funds.—The prudential committee of the American Board of Commissioners, have published an address in the Herald for February, in which they "feel bound to state, that the present embarrassments

will not be removed, unless the monthly list of donations, for several months in succession, shall shew the average amount of receipts to be ten thousand dollars a month." And they add, "without hesitation," that the friends of missions are bound to see that this average is never afterwards diminished. The call is a loud one. The proposed increase is considerable. But those who have put their hand to the plough, must never look back. Doubtless, the boasted efforts of this age will dwindle almost to insignificance, in the view of succeeding generations. The time must come, when the practice of giving to the full amount of ability, will be deemed not merely a duty, but one of the richest of christian privileges.

Princeton Theological Seminary.--By a catalogue issued in January, it appears that there are now in that seminary, in the

First Class,	28
Second Class,	35
Third Class,	30
Total,	93 students.

Studies for the first year or third class are--Original Languages of Scripture--Biblical History and Biblical Antiquities--Sacred Chronology and Sacred Geography, and studies preliminary to Theology.

Studies for the second year are--Continuation of Oriental Languages--Didactic Theology and Ecclesiastical History.

Studies for the third year are--Polemic Theology--Church Government--Pastoral Theology, and composition and delivery of Sermons.

Compositions are to be exhibited by the first class, once in two weeks--by the second class, once in three weeks, and by the third class, once in four weeks.

Expenses.--Board from $1 25 to $1 75 per week; fire wood from $4 to $6 per annum; washing $8; and for the general expenses of the seminary, $10 per annum.

Boston Society for Home Missions.--A society, bearing this title, has recently been organized in Boston, auxiliary to the A. H. M. Society. The occasion, as we learn from the Recorder & Telegraph, called forth several animated speeches; and what is still better--a ready subscription of near $1000. Three-fourths of the sum raised are to be paid over to the parent society; the remaining fourth is to be expended for missionary purposes within the state.

A Leader in Universalism converted.--A correspondent of the New-York Observer & Chronicle says:--

"In Hartford, a Mr. M——, a leader among the universalists, has been brought into the fold of Christ, unexpectedly to all. I was told today, that Mr. B****u, of Boston, had been sent for to help them. He attributes the conversion of Mr. M—— to the work of the devil. By the way, he professes not to believe there is any devil."

Universalism, by the by, has many rare qualities. It will assume as many shapes as the father of lies can invent, without ever altering its nature. Like the camelion, it will change colour at every hour, and remain the same. It says to vice, fear not; to virtue, what doth it signify? to the God of heaven, thou art mistaken! It strikes at the root of civil society, by removing the *sanctions* of religion, and prostrates the most exalted virtue to the level of the basest licentiousness. Yet, like a false witness at court, it is constantly contradicting its own testimony; and like the demon of intemperance, it cheats its victims into a gradual compliance with its dictates; till at last it presents them with the couch of despair, and the endless horrors of the second death. What madness to be a universalist! Few are *really* such; many, while they seem to know it not, are taking refuge behind its doctrines; and a greater number, perhaps, are madly bent on embracing them, against the conviction of their consciences, and the dictates of their understandings.

The Juvenile Magazine.--A new periodical, in monthly numbers, each consisting of 16 pages 18mo. is now issuing by the Directors of the Western Sunday School Union. The object is to furnish the children within their connection, 14,000 in number, with suitable reading, of a miscellaneous, moral and religious character. The nature of the undertaking, though important, is not new. We wish it every possible success.

The price to subscribers is 37 1-2 cents a year, with a deduction of one third to companies of sixteen or more, paying in advance, for the supply of schools.

For the Western Recorder.

Confession of Faith, chap. 3d, sec. 3d--"By the decree of God, for the manifestation of his glory, some men and angels are predestinated to everlasting life, and others foreordained to everlasting death."

Mr. Editor--In reading my Confession of Faith, a few days since, the above passage suggested the following difficulty to my mind, which I would be obliged to you to dispel. If I have been elected from eternity, doubtless, then, I shall be converted in due time by the irresistible operations of the Divine Spirit. But if I have not been thus elected, then according to the Confession, no revival can be of any real or saving advantage to me. Your's, MIRIAM.

Remarks.--It seems a little singular, that our fair correspondent should have started such a difficulty in a *Confession of Faith* which she calls *her own*. The heathenish mariners, on board a vessel with the apostle Paul, saw no such difficulty, when in danger of being wrecked in the storm. It had been "predestinated" and "foreordained," and this, doubtless "for the glory of God," that not one of them should be lost--that there should not "an hair fall from the head of any" of them. And of this circumstance, too, they had been fully apprised. But when Paul afterwards said to them, in a moment of peril, "*Except these abide in the ship, they cannot be saved*;" they then understood that *the means* had been appointed as well as *the end*; and that in the purposes of God, the *observance of the one* was indispensible to the *accomplishment of the other*. Accordingly they stayed in the ship, as they should have done; and when it was broken, they swam to the shore with such assistance as *Providence had provided*; and after this manner was the "*decree*" respecting their temporal salvation fulfilled. Similar is the case in spirituals--"Duties are ours--events are God's."

For the Western Recorder.

Mr. Editor--It is a lamentable fact, that any professors of religion at the present day, should hesitate to send their children to places where God is pouring out his spirit. It is true that God is the same every where, and can convert their children as well at home as in any other place. But is it true, that they or their children have nothing to do, but patiently and indolently, as it were, to "*wait God's time*?" And because that it is *difficult* to spare their children from home, from their school, or from other employments, shall parents rest contented without resorting to places where God is visibly present with his treasures of converting mercy? It was common for parents, when the Saviour was on earth working wonders, to bring their children to him to be healed; and a similar blessing often attends those who have adopted their course at the present day. It would be an endless task to enumerate the instances in which children have returned from scenes of the operation of God's spirit, rejoicing in hope; and unless I am much mistaken, many revivals of religion have been commenced by this very means. Your's, NAAMAN.

SUPPRESSION OF INTEMPERANCE.

The following document has been communicated to us for publication:--

Extracts from the Minutes of the Presbytery of Genesee, at their meeting, holden at LeRoy, Feb. 15th, 1827.

The committee appointed by the Presbytery of Genesee, to consider if any measures, and if any, what measures ought to be adopted, for the suppression and prevention of intemperance, respectfully submit the following report:--

Your committee regard the present alarming prevalence of this vice, as imperiously calling for every interference which piety can suggest, or wisdom can devise, and for the adoption of every measure which gives promise, or even hope of the least success. They feel a conviction that the patriot and the christian, alike, are urged by all that is solemn, in view of the good of our country and the glory of God, to interpose their influence and example as a barrier to this raging flood, even *now* perverting our civil institutions--blotting out in many places the last vestige of virtue and religion, and sweeping thousands of our race prematurely to death and hell. They cannot believe it consistent with the professions of even common benevolence, for ministers or magistrates, the constituted guardians of virtue and morality, to look on silently, and see this corrupting pestilence seizing our youth--laying waste all the tender charities of domestic life, and threatening to prostrate the very altars of religion and the sanctuaries of Jehovah. They cannot see *how* those who present ardent spirits in token of hospitable entertainment to friends, or in compliance with custom to labourers, giving them a potion which may convey death to soul and body, can divert from themselves that tremendous curse pronounced by the voice of eternal truth, "Woe unto him that giveth his neighbor drink, that putteth the bottle to him, and maketh him drunken."

Therefore your committee respectfully recommend to Presbytery the following resolutions--

1. This Presbytery cordially approve of the plan and objects of the American Temperance Society.

2. Believing that the use of distilled liquors, by persons in health, is not only unnecessary, but injurious, as the great cause of forming intemperate appetites, and the most direct means of promoting this destructive vice: Therefore, *Resolved*, that for the sake of promoting our own welfare and that of our societies, we will abstain entirely from the use of ardent spirits, except as a medicine in case of bodily infirmity; that we will not allow the use of them in our families, nor provide them for the entertainment of our friends, or for the use of persons in our employment.

3. *Resolved*, that we recommend to the churches and societies under our care, the formation of voluntary associations, for the express object of discountenancing in every possible way the use of ardent spirits; that we may, as far as God shall enable us, shut from our bounds this most pernicious enemy of our peace and of our souls.

Finally, *Resolved*, that this Presbytery recommend a general meeting of the friends of religion and morality, especially ministers of the gospel, at Warsaw, the 2d Tuesday in March next, to devise a plan of more united and efficient effort, to accomplish the object of the foregoing resolutions.

By order of the Presbytery of Genesee,
ELI S. HUNTER, *Stated Clerk.*

Political.

The Canals.--We last week copied from the Albany papers, a series of facts, reported by the canal committee of the Senate, and derived from an examination into the various funds of the state, among which it was stated, "that the gross income of the canals for the last year, has been but equal to about 6 1-2 per cent upon their total cost; and that hence, were they unassisted by an auxiliary fund, they would not pay their own interest and expences, and redeem their debt, within any reasonable time, if they would ever do it."

We have since seen the report of the committee at length; but as it occupies six columns of the Albany papers, few other papers can find room for it. Respecting the expence of constructing the Erie and Champlain canals, however, the committee state, that their total cost, calculated upon the supposition that they had been constructed entirely upon loans, and upon the principle of borrowing money to pay the interest upon those loans, would have been $11,416,774; from which deduct the sum of $1,209,446, the amount received from premiums on loans, tolls, &c. and there will remain $10,207,328, which would now have been the amount of the existing canal debt, if the canals had been thus built. But in consequence of the aid derived from the general funds of the state, by the permanent appropriation of the auction duty, the salt tax, and the duty on steam-boat passengers, to the canal fund, the debt contracted for making the canals actually amounts to but $7,844,770. The income from the canals for the past year, it appears, would pay an interest of only about 6 9-16ths per cent upon the whole cost, as above stated, and of about 7 3-8ths per cent upon that by the same calculation, would now have been the existing debt.

The report in question was made by the committee on canals, in consequence of the reference to them of a petition for the construction of a canal from the Erie canal, by the way of the Tonewanda creek, to the Allegheny river, at Olean. The committee, therefore, come to the conclusion, that as the means of constructing the proposed canal must be borrowed, and the money to pay the interest of the debt thus created must be also borrowed, and as they are not satisfied, from the information before them, that the proposed canal would yield a greater income than the Erie and Champlain canals, for these reasons, they cannot recommend the passage of a law for its construction at the public expense.

The present depressed situation of the general funds of the state, (the estimated revenue being $96,000 less than the estimated ordinary expences), is attributed by the committee to the diversion of so great a proportion of these funds to the canal fund, the appropriation of all the lands belonging to the state to the school fund, and the repeal of the state tax.

So much for the report of the canal committee. But as our readers will probably be pleased to see the statements and estimates of the canal commissioners respecting the Erie and Champlain canals, we subjoin an extract from their report to the Legislature, made on the 10th instant:--

Amount of Tolls for 1826.

Erie Canal,	$687,976 68
Champlain Canal,	74,191 19
Cayuga and Seneca Canal,	3,022 95
Total,	$765,190 82

This amount exceeds the estimate which we presented in our last annual report, by the sum of $15,190 82; and also the receipt of the preceding year, by the sum of $19,969 31.

We do not anticipate so rapid an increase for the future. The last year was the first in which the navigation has been, for any useful purpose, opened to Lake Erie; and the first which has afforded to the inhabitants on the western border of the state, and along the shore of Lake-Erie, an opportunity of transporting upon the canal the full measure of their surplus productions. Until the Ohio canal is completed, or a navigable communication is formed, from the interior of the state of Ohio, to the shore of Lake Erie, and which shall send to the Erie canal a share of the abundant products of that fertile country, we must not calculate upon that increase of revenue, which will arise from the increase of business and population within our own state, and on the immediate borders of Lake Erie.

Besides the above mentioned collection from the canals, of	$765,190 82
There have been received into the treasury, for account of the canal fund, during the year ending on the 30th November, the following sums, to wit:--	
Payments on sales of land,	123 12
Interest on bonds,	5,693 81
Principal of the same,	1,318 26
Duties on sales at auction, including tax on the same,	200,737 84
Duties on salt,	76,405 33
	$1,050,969 18
Balance of fund last year,	158,073 62
	$1,209,042 80

The payments during the year, from the same fund, have been as follows:--

Interest on loan of $2,943,500, at 6 per cent,	$176,610 00
Interest on loan of $4,901,270 99, at 5 per cent,	245,063 55
	$421,673 55
Payment to Seneca Lock Navigation Company,	33,867 18
Payment on account Cayuga and Seneca Canal,	7,969 47
Do. on Oswego Canal,	188,445 57
Do. Erie and Champlain Canals,	573,882 26
To collectors on account of services and contingent expenses, amount to be settled by canal board, estimated at	30,000 00
	$1,254,938 03

Making an amount which exceeds the income of the canal fund during the last year, and the balance of the preceding year, by the sum of $54,896 23. This difference will be more than compensated during the present year, by the diminished amount of expenditure on the canals on the one hand, and the increase of tolls on the other.

If the rates of toll should not be materially reduced, we may estimate their proceeds, for this year, at the sum of	$870,000 00
And the other items of the canal fund,	300,000 00
Total,	$1,170,000 00

The disbursements we estimate as follows:--

Interest on the canal debt,	$421,673 55
Disbursement to complete the Cayuga and Seneca canal,	330,000 00
Disbursement on Erie and Champlain canals for ordinary repairs,	100,000 00
For new feeders, locks, bridges, securing banks, and for other improvements,	120,000 00
To collectors for services and contingent expenses,	30,000 00
	$1,001,673 55
Leaving a balance of	$168,326 45

in favour of the canal fund, after paying the expense of completing the Oswego canal, and the Cayuga and Seneca canal; and of $113,430 22, after deducting the deficit in the receipts of the preceding year.

If the expenditures on the Oswego, and Cayuga and Seneca canals, should be made to the full amount of the estimate which we have charged to the account of this year, those canals will be completed, the navigation opened, and productive of revenue, during the next year. But without looking for any considerable revenue from that quarter, we venture to estimate the tolls of that year, at

	$1,000,000 00
And the other items of the canal fund at	300,000 00
Making an aggregate of	$1,300,000 00

The payments for the same year, we estimate as follows:--

For interest on the canal debt,	$421,673 55
For ordinary repairs on the canal,	100,000 00
For walling and protecting canal banks, renewal of bridges, and other improvements,	120,000 00
For expenses in the collection of toll	30,000 00
Which, deducted from the receipts, will leave a balance for the year	671,673 55
1828, in favour of the canal fund, of more than six hundred thousand dollars.	628,326 45

CONGRESS.

In the Senate, on Tuesday the 13th inst. the bill from the House, to increase the duty on imported woollens and wool, was taken up. The friends of the bill were in favor of referring it to the committee on commerce and manufactures; its opponents wished to refer it to the committee on finance. It was referred to the former committee, 25 to 21.

On Wednesday, the bill to reduce the duties on teas, coffee and wines, was read the 3d time, and passed; ayes 28, nays 14.

On Thursday, the committee of commerce and manufactures reported the bill to increase the duty on woollens and wool, without amendment.

On Friday, the bill for the gradual improvement of the navy was discussed and passed.

On Saturday, an attempt was made to call up the bill to increase the duty on woollens and wool, which failed; and the Senate was occupied with a bill relative to claims to lands in some of the new states.

In the House of Representatives, on Wednesday and Thursday, an animated debate took place, on the sum to be allowed as an outfit to Mr. Poinsett, who succeeds Mr. Anderson, as minister to the Congress of Tacubaya. Mr. P. is now in that country. The sum of $9000 was negatived--ayes 45, nays 119; and the blank was filled with $4500--ayes 93, nays 48.

On Friday and Saturday, the House passed the general appropriation bill, and the bill making appropriations for the military service.

Congress have been in session nearly three months, and not a single important bill has yet passed both houses. They can sit but one week longer, and of course much of the public business must remain undone.

NEW-YORK LEGISLATURE.

Saturday, Feb. 17.--In the Senate, the business transacted was unimportant.

In the Assembly, the vote rejecting the state road bill was re-considered, for the purpose of recommitting the bill to a select committee, so to modify it as to make it, if possible, more acceptable to the house; but it appears to be the general opinion, that no modification of it will insure its passage.

Monday, Feb. 19.--In the Senate, the day was spent in discussing the bill relative to the state-prisons.

In the Assembly, the Chemung canal bill was read the 3d time and passed; ayes 66, noes 31.

Tuesday, Feb. 20.--No business of importance was transacted in either house, except the reappointment by the two houses, of Abraham Keyser, as state treasurer, and Edward P. Livingston, as a regent of the university, in the place of Robert Troup, resigned.

Wednesday, Feb. 21.--In the Senate, Mr. Spencer, from the committee on literature, to which was referred that part of the governor's message which relates to the education of competent teachers of common schools, made an able report on the state of literature, and of the funds appropriated to support the same, embracing common schools and academies, &c. and brought in a bill to provide permanent funds for the annual appropriations to common schools, to increase the literature fund, and to provide for the education of competent teachers of common schools; which, together with the report, was ordered to be printed.

A letter was communicated by the President of the Senate, from Martin Van Buren, Esq. accepting the office of Senator in Congress.--He assures the Senate that he is deeply sensible of the honour conferred upon him: "And to justify their confidence, (he adds), it shall be my constant and zealous endeavour to protect the remaining rights reserved to the states by the federal constitution; to restore those of which they have been divested by construction; and to promote the interests and honour of our common country."

In Assembly, the day was spent in committee of the whole, on the bill to loan the credit of the state to the Delaware and Hudson canal company. It authorises the company to borrow on the credit of the state, $500,000, at 5 per cent interest. As a security, the committee pledge their canal, subject to be sold on the non-payment of the principal and interest. The bill passed in committee; ayes 90, noes 8.

The 22d being the birth-day of Washington, both houses adjourned until Friday.

Friday, Feb. 23.--The Senate passed the bill to settle the boundary line between this state and New-Jersey. It appoints John T. Irving, Samuel A. Talcott, attorney-general, Harmanus Bleecker, Heman J. Redfield, and Lt. Gov. Pitcher, commissioners for that purpose.

In the Assembly, the bill to loan the credit of the state to the Delaware and Hudson canal company, was read the 3d time and passed; ayes 94, noes 3.

The House again took up the subject of the election of James Kenyon, the quaker preacher. One of the members stated that he had last night received a letter from Mr. Kenyon, in which he said that he had been unwell from the commencement of the session, or he should have come and taken his seat in the house; but that he now had some doubts of his eligibility. After considerable debate, it was finally resolved that Mr. Kenyon was *not* eligible to a seat--63 to 36; and also that Edward Allen was *not* entitled to the vacant seat--74 to 25.

SUMMARY.

Another Fire.--The citizens of this village were again alarmed by the cry of fire, on the night of Tuesday last. Between 12 and 1 o'clock, a fire was discovered in the brewery owned by Mr. J. Harden, situate on the corner of Broadway and Whitesborough street, which, with his dwelling-house adjoining, were burnt to the ground. The loss is estimated at $5000; but it was principally covered by insurance.

On the night of the 16th inst. the cotton factory in Mansville, Jefferson county, belonging to Mr. Wardwell, (one of the members of the Assembly of this state), and Messrs. N. and H. B. Mann, was destroyed by fire. Loss about $10,000, no part of which was insured.

James Emott, Esq. of Poughkeepsie, is appointed by the Governor and Senate, judge of the circuit court for the second district, in the place of Judge Betts, appointed judge of the U. S. district court.

William B. Giles, formerly a distinguished member of Congress, is elected Governor of Virginia, in the place of Mr. Tyler, appointed U. S. Senator.

Mineral Water.--Messrs. Boyd & M'Culloch, brewers, of Albany, have been for some time engaged in boring for water in that city, and have penetrated to a great depth, principally through slate rock. They have lately struck a vein of mineral water, which is said to be of the same flavor with that of the far famed springs of Saratoga, though more pungent to the taste.

The Greek frigate Hellas arrived at Malta, Nov. 29th, in 32 days from New-York; took on board 39 Greek prisoners, (who had been detained on suspicion of being pirates), and sailed Dec. 1st, for Napoli. On entering the harbour of Malta, the Hellas hoisted the Greek flag and fired a salute, which was returned from the forts.

The Calhoun Investigation.--The National Intelligencer, of Feb. 14th, says the investigation, growing out of the appeal of the Vice-President to the House of Representatives, has at length terminated in an entire vindication of the character of that high officer, from the imputation of tampering with contracts with the office which he recently held, or deriving profits therefrom.

The new Republic.--It appears from the New-Orleans papers, that the revolutionists in the Texas, who had hoisted their flag, and declared themselves independent, had been routed at Nacogdoches, and took to flight, in consequence of the appearance of a company of Mexican troops from St. Antonio. Some of the leaders of the Fredonians are said to be taken prisoners.

It is stated to us by a dealer, says the Baltimore Patriot, that the flour shipped coastwise and to foreign ports from Baltimore the last week, was unusually large, more, it is believed, than at any former period for the same space of time, excepting, perhaps, the week preceding the old embargo.

We are authorised by one of the delegates to the Lewiston convention, to state "that no signs of *blood*, or any other probable evidences of the murder of Capt. Morgan, or any body else, were discovered at or about Fort-Niagara."--*Batavia People's Press.*

A duel was fought at New-Orleans, between Mr. Payson, of Boston, and Mr. Stockton, of the state of Mississippi, when the latter fell on the first fire, the ball passing thro' his heart.

"*Young Gentlemen and Ladies' Auxiliary Tract Society at Manlius.*"

The members of this Society are respectfully informed, that its first annual meeting will be held in the Presbyterian meeting-house, in the village of Manlius, on the evening of Tuesday the 13th of next March. A sermon, adapted to the occasion, will be delivered by Rev. Mr. Cushman. The proceedings of the committee, and the success which has attended their exertions to carry into effect the object of the Society, will be reported. A contribution to augment the fund of the Society, will be solicited. It is hoped that the members of the Society, will manifest by their presence, on this occasion, that their professed design, "*to promote the interests of evangelical religion throughout the town of Manlius, by the circulation of religious tracts*," was not intended to be a mere declamation, without an effective meaning.

Ordered by the Committee,
ELISHA S. CAPRON, *Sec'y.*

ORDINATIONS.

In Albany, Vt. Jan. 24, Rev. *Elias W. Kellogg*, over the congregational church and society in that place. Sermon by the Rev. E. J. Boardman, of Danville.

By the Rutland (Vt.) Association, Rev. *Ezra D. Kinne*, as an evangelist. Sermon by Rev. B. Green, of Brandon.

MARRIED,

On the 20th inst. by Rev. Mr. Smith, Mr. *Gordon Hayes*, of Clinton, to Miss *Sally King*, daughter of Dr. C. King, of Ledyard.

DEATHS.

In New-Hartford, on the 14th inst. after many years distressing illness, which she endured with christian patience and resignation, Mrs. *Mahitabel Dickenson*, consort of the late Mr. Ebenezer Dickenson, aged 90.

In Troy, on the 20th inst. after a short illness, *James Mallory*, Esq. late a member of the Senate of this state.

In Farmington, Conn. on the 18th inst. of pulmonary consumption, Rev. *S. H. Cowles*, aged 29.

A New and Sovereign CURE for the

SALT RHEUM.

(*WARRANTED.*)

THIS most inveterate of all diseases can find a remedy at J. WILLIAMS & Co. Utica. For assurance of the fact, those afflicted with the disease will please call at the Chequered Store, No. 82, Genesee-street, where the most satisfactory reference will be given. Price 50 cents per box. The following has been cheerfully given, to prove the efficacy of the article:

We, the subscribers, conceive it a duty we owe to all who are afflicted with the Salt Rheum, to say, that we have made a fair trial of the Liniment offered by J. Williams & Co. and we are satisfied that it is a certain and effectual CURE for that disease. S. W. HIGGINS, ELISHA WELLS.

Feb. 27, 1827. 9m6

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1826. 79tf

Dry Goods & Groceries.

JOHN CAMP & Co. No. 98, Genesee street Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices paid for Pot and Pearl Ashes. May 24, 1826.

Draper's & Tailor's Notice.

OTIS MANCHESTER has taken into copartnership, Abm. B. Williams, Wm. Kent, and Robert S. Lattimore. The business hereafter will be conducted under the firm of *O. MANCHESTER & Co.* at the old stand, No. 52, Genesee-street.

Utica, Jan. 1, 1827.

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

NINEVEH.

MATTHEW XII. 41.

In Nineveh the sounds of mirth,
The song, the dance, prevail'd ;
And all the gay delights of earth
The outward sense assail'd :
No fear of God possess'd the mind,
No thought of things to come ;
For conscience, long to rest resign'd,
Was impotent and dumb :
When lo ! amidst the public ways
A voice was heard to call,
"Thus saith the Lord, yet forty days
And Nineveh shall fall."

Then cease the timbrel and the lute,
The strains of joy subside ;
The sons of mirth at once are mute,
The bridegroom and the bride :
In sackcloth cloth'd before the Lord
The King hath bent him low ;
And all around, with one accord,
Put on the garb of woe :
The nation mourns ; its vows are paid ;
Its pray'rs ascend to heav'n ;
Jehovah hears, his wrath is stay'd,
And ev'ry sin forgiv'n.

O Israel ! turn thee, and be wise ;
Thy flood of folly stem,
Lest Nineveh in judgment rise
Against thee and condemn :
No pause her guilty children made,
Nor once their crimes conceal'd ;
With contrite hearts they turn'd, they pray'd,
And God their pardon seal'd :
Like them this precious hour begin
Jehovah's name to fear ;
At Jonah's call they ceas'd from sin,
But Jonah's LORD is here. H. E.

DEVOTIONAL POETRY.—PSALMS AND HYMNS.—(*Concluded.*)

The praise which the writer bestows on Watts, for the most part, is well merited. He has not mentioned all his faults, nor enumerated all his beauties. If two-thirds that Watts has written were to be set aside, the residue would stand as unrivalled specimens of devotional verse, capable of being sung with the highest effect.

"Passing by Mrs. Rowe, and the mystical rhymers of her age, we come to the greatest name among hymn-writers; for we hesitate not to give that praise to Dr. Isaac Watts, since it has pleased God to confer upon him, though one of the least of the poets of his country, more glory than upon the greatest either of that or any other, by making his 'Divine Songs' a more abundant and universal blessing, than the verses of any uninspired penman that ever lived. In his 'Psalms and Hymns,' (for they must be classed together), he has embraced a compass and variety of subjects, which include and illustrate every truth of revelation, throw light upon every secret movement of the human heart, whether of sin, nature, or grace, and describe every kind of trial, temptation, conflict, doubt, fear, and grief; as well as the faith, hope, charity, the love, joy, peace, labour, and patience of the Christian, in all stages of his course on earth; together with the terrors of the Lord, the glories of the Redeemer, and the comforts of the Holy Spirit, to urge, allure, and strengthen him by the way. There is in the pages of this evangelist, a word in season for every one who needs it, in whatever circumstances he may require counsel, consolation, reproof, or instruction. We say this, without reserve, of the materials of his hymns. Had their execution always been correspondent with the preciousness of these, we should have had a "Christian Psalmist" in England, next (and that only in date, not in dignity) to the "sweet singer of Israel." Nor is this so bold a word as it may seem. Dr. Watts' hymns are full of "the glorious gospel of the blessed God;" his themes, therefore, are as much more illustrious than those of the son of Jesse—who only knew "the power and glory" of Jehovah as he had "seen them in the sanctuary," which was but the shadow of the New Testament church—as the face of Moses, holding communion with God, was brighter than the veil which he cast over it when conversing with his countrymen.

"Dr. Watts may almost be called the inventor of hymns in our language; for he so far departed from all precedent, that few of his compositions resemble those of his forerunners—while he so far established a precedent to all his successors, that none have departed from it, otherwise than according to the peculiar turn of mind in the writer, and the style of expressing christian truths employed by the denomination to which he belonged. Dr. Watts himself, though a conscientious dissenter, is so entirely catholic in his hymns, that it cannot be discovered from any of these, (as far as we recollect), that he belonged to any particular sect; hence, happily for his fame, or rather, it ought to be said, happily for the church of Christ, portions of his psalms and hymns have been adopted in most places of worship where congregational singing prevails. Every Sabbath, in every region of the earth where his native tongue is spoken, thousands and tens of thousands of voices are sending the sacrifice of prayer and praise to God, in the strains which he prepared for them 'a century ago; yea, every day, "he being dead yet speaketh," by the lips of posterity, in these sacred lays, some of which may not cease to be sung by the ransomed on their journey to Zion, so long as the language of Britian endures—a language now spreading through all lands, whither commerce, civilization, or the gospel, is carried by merchants, colonists, and missionaries.

"It might be expected, however, that in the first models of a new species of poetry, there would be many flaws and imperfections, which later practitioners would discern and avoid. Such, indeed, are too abundant in Dr. Watts' Psalms and Hymns; and the worst of all is, that his authority stands so high with many of his imitators, that, while his faults and defects are most faithfully adopted, his merits are unapproachable by them."

We cannot quote the writer at full length. Of all the hymn-writers whose effusions we have examined, none come so near the standard of Watts, for *musical* purposes, as our countrywoman Mrs. Steele. The author passes her unnoticed, though he enriches his pages with her effusions.

Charles Wesley he places next to Watts; but Charles Wesley's versification is not to be compared to any we have yet noticed for psalmody.

Addison is next mentioned. He seems more ready to acknowledge the God of providence than the God of grace.

"All that can be imagined deficient in Addison's hymns, will be found to constitute the glory of Doddridge's. They shine in the beauty of holiness; these offsprings of his mind are arrayed in "the fine linen, pure and white, which is the righteousness of saints;" and, like the saints, they are lovely and acceptable, not for their human merit, (for in poetry and eloquence they are frequently deficient), but for that fervent unaffected love to God, his service, and his people, which distinguishes them. Blessed is the man who can take the words of this devoted servant of Christ, and say, from similar experience,

"O happy day, that fix'd my choice
On Thee, my Saviour and my God," &c.
Page 224.

Or who, sitting down to commemorate the dying love of his Redeemer, can exclaim, "The King of heaven his table spreads," &c.; or sing in higher mood, "Lord of the Sabbath, hear us pray," &c.? And how dwelleth the love of God in that heart, which can hear unmoved, and without praying to be made a partaker of the same spirit, that sweet and humble appeal, "Do not I love thee, O my Lord?" The fourth verse presents the touchstone of christian profession, experience, and practice :—

"Hast Thou a lamb in all thy flock,
I would disdain to feed?
Hast Thou a foe, before whose face
I fear thy cause to plead?"

"The hymns of the Rev. Augustus Toplady form a striking contrast with the mild and human tone of Doddridge's. There is a peculiarly ethereal spirit in some of these; in which, whether mourning or rejoicing, praying or praising, the writer seems absorbed in the full triumph of faith, and, "whether in the body or out of the body, caught up into the third heaven," and beholding unutterable things.

"Another writer, less known than any of the preceding, yet worthy of honour both for the quantity and quality of his hymns, was the Rev. B. Beddome, a Baptist minister. His compositions are calculated to be far more useful than attractive, though, on closer acquaintance, they become very agreeable, as well as impressive, being for the most part brief and pithy. A single idea, always important, often striking, and sometimes ingeniously brought out, not with a mere point at the end, but with the terseness and simplicity of the Greek epigram, constitutes the basis of each piece."

Of the hymns of Cowper and Newton, the writer was to speak elsewhere.

The subject of the following communication must commend itself to the good sense of the community :—

From the S. S. Visitant.

MUSIC IN SUNDAY SCHOOLS.

MR. EDITOR—I have been highly gratified to notice, within these few weeks past, the establishment of singing schools among some of the Sunday School societies of this vicinity; and still more gratified to notice their rising prospects of success. The advantages of this new species of undertaking are obvious and manifold. The instruction, conducted for the most part monitorially, is rendered much more effectual than it could be in ordinary cases; it is administered to pupils who are, on the whole, at the best age, and under the most favorable circumstances for receiving it. The instruction will be attended with religious influence; the result of it will give additional interest to Sunday School exercises, public as well as private, and what is still better, it will lead to the formation of juvenile choirs, which will soon rise to fill the sacred orchestra at church, and tend to enlist pious youth of both sexes, who are engaged as teachers, to take a more general interest, and act a more conspicuous part in conducting the high praises of God in his sanctuary.

Why should not a project which embraces so many indescribable advantages, be generally adopted in the Sunday Schools of our land? The knowledge necessary for conducting them is easily acquired; and the novelty of the thing, if nothing else, will render scholars willing to assemble for the purpose, at least once a week, during some portion of the year. A.

Miscellaneous.

ROMISH CEREMONIES.

The following is an extract from one of Mr. Carter's letters from Europe, dated at Genoa, in April last. We believe that all who read it, will, with the writer, confess their utter astonishment, much as they may have heard of the mummery of the Romish church :—

We were at Genoa, during holy week, and as the church and piazza of the Annunciata formed the great place of rendezvous for all the parades and religious ceremonies, a fine opportunity of witnessing the round of spectacles was afforded us, often without even the trouble of leaving our rooms.—This area, or rather enlargement of the Strada Balbi, possesses peculiar sanctity in the estimation of devotees, from the circumstance that the Pope, on his return from the coronation of Napoleon at Paris in 1804, dwelt some time in a palace bordering upon the square, and from its terrace on one occasion, blessed an immense multitude kneeling upon the pavement. Our first visit to the church was on the morning of Good Friday, when numerous lamps were glimmering at the altars, which rise along its dusky aisles, and an immense crowd of both sexes were engaged in the solemn chaunt.

The public ceremonies on the evening of that day struck us with utter astonishment, much as had been heard of the mummery of the Romish church. Soon after dark, the procession appeared in sight at a distance, moving slowly along the streets. In front were great numbers of females, walking two and two, dressed in white, with veils upon their heads, and tapers in their hands, the dim light of which, gleaming upon their snowy mantles, imparted a pale and ghastly hue to their features. Each bore a book, and united in the chaunt of a solemn dirge, responding to the priests in an other part of the procession. At intervals of some twenty feet, rose a long line of black crosses, of large size, and elevated high above the heads of the multitude.—They were followed by a lengthened train of boys in black uniform, walking in the same manner, and joining in the general concert. Next came the priests in black robes, and the monks with bald pates, flowing beards, the coarse brown wrapper, bound by a leathern girdle, and sandals upon their feet, all bearing lights, and looking like spirits from another world. To these succeeded, what?—a hearse, with a sable canopy above it, on which was stretched feet-foremost the naked image of the crucified Saviour, all gashed with wounds, and as nearly as I could judge at the distance of a few feet, actually stained with fresh blood. It was made of wax, as large as life, and so exact was the revolting representation, that by the livid glimmering of the flambeaux, no one could distinguish it from a real corpse. Behind the body, marched a troop of infantry, with reversed arms, and to the tap of the muffled drum! It was in all respects a pompous funeral procession, and the mangled corse underwent the solemn mockery of interment with the honours of war! On the following day, which is supposed to be the anniversary of the Saviour's resurrection from the tomb, a *feu de joie* was fired at 12 o'clock by all the garrisons and royal regiments throughout the city, and the infantry were then again permitted to shoulder their arms. Amidst this shocking pageantry, which filled our minds with horror, the multitude manifested a great degree of levity. Even some of those in the procession, during the pauses between the choral swells of the chaunt, were talking and laughing with each other; and a ragged boy to each candle, holding a paper to catch the wax as it dropped, added to the mockery of the scene.

The streets were thronged with religious processions during every day and night of Holy Week. Priests, monks, and women seemed to be allowed to beat up for recruits and to head processions, as often as they chose. Sometimes squads of not more than a dozen boys or beggars, in tattered garments, were seen marching from church to church, under the sacred banner of the cross, and bawling out the service, as if to attract attention. On one occasion, a pretty Genoese female, who in appearance might pass for a vestal, was seen leading a band of volunteers, bearing a heavy wooden cross wreathed with flowers. Her party appeared to be composed of ladies from the higher classes of society, who to the costume of lace veils and spotless robes, added the accompaniments of white kid shoes & gloves. They made the tour of the principal streets, singing anthems as they passed, with voices that possessed much of the Italian softness.

On the Sunday following Good Friday, we attended church at the Annunciation, where a regiment of Sardinian troops were paraded under arms along the aisles, and a band of martial music stationed near the high altar. They actually went through the forms of public worship at the word of command from their officers, kneeling and rising in long lines, with as much exactness as they would go through with the manual exercise. Peals of the trumpet gave notice of the elevation of the host, and of other ceremonies in the holy rites. At the conclusion of the service, the band played some spirited marches, with which the priesthood seemed as highly pleased as the multitude.

At 11 o'clock the next day, the whole body of troops stationed at Genoa were paraded in the same church, to take the annual oath of allegiance to the King. They all knelt upon the pavement, and held up their right hands in concert, while the form was administered. On this occasion, the Bishop made a long harangue, throwing himself into an oratorical attitude. At the close of his speech, the troops sung out "*Viva il Re!*"—Live the King! As the shout was simultaneous, it was evidently preconcerted applause. Martial music from the same band as yesterday; the notes of the bugle reverberated from the lofty dome; and the pompous ceremonies of the church gave a theatrical effect to the whole scene.

It would be impossible to describe in detail all the shows, chiefly of a religious character, which the streets of Genoa exhibited during the holy week. On one occasion we saw a crowd collected upon the steps of a church in the Strada Balbi, and on stepping up, found a priest in the centre, blessing a tub of water, which he was dealing out to a ragged multitude, each bearing a pitcher, bottle, or jug, and pressing to receive a portion of the consecrated liquid. A benediction is pronounced upon every thing here; even the horses at certain seasons are led up and touched by holy hands. One day in passing through a public square, I observed an itinerant and street auctioneer, mounted upon a stool, with a basket before him, and encircled by a squalid group of purchasers. He was vending little prints of saints and martyrs, which were generally knocked off at about a sous a head. He kissed each picture as he drew it from the basket, and on holding it up for a bid, all the crowd took off their hats. But this habitual prevalence of religious feeling does not seem to have much influence in the prevention of crimes. On the same day or the day after, in threading one of the narrow streets, we observed fresh blood upon the pavement, and on inquiry, a bystander informed us, that a man had just stabbed another to the heart, who expired immediately.

WINTER IN SIBERIA.

Mr. Ledyard, a native of Connecticut, who traversed some of the most dreary regions of Russia, in a letter to Dr. Ledyard, of Long-Island, wrote as follows :—

"You have no idea of the excessive cold in the region of Siberia. By experiments that I made at Yakutsy, I found on the 19th of November, the mercury in my thermometer froze. In December, I found by repeated observations, that two ounces of clear quick-silver, openly exposed, froze hard in fifteen minutes. I observed that in these severe frosts, the air was condensed, as it is with you in a thick fog; the atmosphere is frozen; respiration is fatiguing, &c. It is a happy law of nature, that in such intense cold there is seldom any wind. When there is, it is dangerous to be abroad.

"There are no wells at Yakutsy; for it is found by experiment that the water freezes at sixty feet deep. People of these regions are therefore obliged to use ice and snow. They have also ice windows. Glass is of no use to the few who have it. The difference in the state of air, within and without, is so great, that the glass is covered on the inside with several inches of frost, and in that situation it is less luminous than ice. The timber of the houses splits and opens with loud cracks; the rivers thunder and open with broad fissures; all nature groans beneath the rigorous winter."

VOLCANOES.

The ravages produced by volcanoes are in proportion to the terror they inspire.—In the eruption of Etna, in 1669, the stream of lava destroyed, in forty days, the habitations of 27,000 persons; and of 20,000 inhabitants in the city of Catania, only 3,000 escaped. In the year 79, the celebrated cities of Pompeii and Herculaneum were completely overwhelmed and buried under ground, by an eruption of Vesuvius, and the spots on which they stood remained unknown for 1600 years. Since that period, about forty eruptions have taken place, each of them producing the most dreadful ravages. But the volcanoes of Asia and America are still more terrible and destructive than those of Europe. The volcanic mountain Pichincha, near Quito, caused on one occasion, the destruction of 35,000 inhabitants. In 1772, an eruption of a mountain in the island of Java destroyed forty villages, and several thousand of the inhabitants; and in October, 1822, eighty-eight hamlets, and above 2,000 persons, were destroyed in the same island, by a sudden eruption from a new volcano. The eruption of Tomboro, in the Island of Sumbawa, in 1815, was so dreadful, that all the Moluccas, Java, Sumatra, and Borneo, to the distance of a thousand miles from the mountain, felt tremulous emotions, and heard the report of explosions. In Java, at the distance of 340 miles, the clouds of ashes from the volcano produced utter darkness.—*Dick's Philosopher.*

SUNDAY SCHOOL ANECDOTE.

Some months ago, as the superintendent was passing Arch-street, Philadelphia, he met with a young man who had been a pupil in the school, and when there, was one of the worst boys belonging to the school. He stopped, put out his hand & said, "How do you do, Mr. ——? I am glad to see you." "Is this George ——?" said the superintendent. "Yes Sir," was the reply. "Well, George, many years have passed since you attended the Sunday school; have you ever thought of the instruction you received there?" (The tears began to show themselves in his eyes.) "Yes Sir, I have frequently thought of it, and hope I shall never forget it, and the good advice I received when I left the school: Pardon me for the trouble I gave you by my bad conduct."—This young man, we understand, has since been directing a Sunday school.

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.
83 Genesee Street.
Utica, June 23. 79tf

For Sale,

THE HOUSE AND LOT situated in the village of Utica, at the lower end of Broad street, nearly opposite the Dry Dock, and near the contemplated Basin. The house is convenient for two families, or for four small families; having four square rooms, four closets, two small bed-rooms, two bed-presses, two clothes-presses, with a Cellar under the whole, and an oven and fire-place in the Cellar. The house is new and in good repair. For terms inquire of CHAS. SLAWSON,
At J. C. DELONG'S Morocco Factory.
Utica, May 2d, 1826.

NOTICE is hereby given, to the owner or owners of the following Lots, together with the buildings thereon, viz: The one occupied by Jabez Miller, and the one occupied by Dennis Neilis, both situate on the southerly side of Broad street, between Franklin and John streets, that the payment of five dollars, at which sum John R. Bleecker was assessed, for altering the pavement at the mouth of Broad street, for the purpose of conveying the water from Franklin street, across said Broad street to Genesee street, is required by the Trustees of the village of Utica, to be made to the Treasurer of said village; and in default of said payment, the right and title of the said John R. Bleecker to the above described premises, will be sold at public auction, on the 9th day of May next, at the house of Gurdon Burchard, in said village, at ten o'clock, A. M. of that day, for the lowest term of time that any person shall offer to take the same, in consideration of advancing the sum assessed on the same, with interest thereon, and the cost of appraisement and advertising.
H. W. OSBURN, *Collector.*
Dated November 7, 1826. 45

BY virtue of a writ of fieri facias, issued out of the supreme court, and to me directed and delivered, against the goods and chattels, lands and tenements of *Loring Delano,* I have seized and taken all the equity of redemption of said Delano, consisting of two Lots—one situate on Genesee-street, & bounded north by land owned by C. P. Kirkland, Esq. east by land owned by —— Hopper, south by land owned by S. D. Childs, west by Genesee street, being the same now occupied by said Delano—the other situate on LaFayette street, and running back to Columbia street, bounded north by LaFayette street, east by land owned by Mrs. White, south by Columbia street, and west by land owned by H. Huntington, being 80 feet front on LaFayette street, 110 on Columbia street, and 240 deep—with a quantity of Household Furniture, and about 100 volumes of Books; which property I shall expose to sale, as the law directs, at the Canal Coffee-House, in Utica, on the first Tuesday of April next, at 10 o'clock in the forenoon.
For D. PIERSON, Sheriff
A. HUBBELL, Deputy.
Dated Utica, Feb. 13, 1827. 7w6

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.
Feb 3. 1826. 3tf

Consumptions, Coughs, &c.

Butler's Indian Specific.

FOR the cure of colds, coughs, consumptions, spitting of blood, asthmas, and all diseases of the breast and lungs.

There is perhaps no medical observation better established, none more generally confirmed by the experience of the best Physicians of all ages and countries, and none of more importance to the human family, than the fact, that many of the most difficult and incurable consumptions originate in neglected colds. In a climate so variable as ours, where the changes of the weather are frequently sudden and unexpected, it requires more care and attention to guard against this dangerous enemy of life, than most people imagine, or are able and willing to bestow. The bills of mortality exhibit the melancholy fact, that the proportion of deaths by this disease may be considered as about five to one. Inasmuch then, as this fatal disease bids defiance to the skill of the most learned physicians, it is a gratification to the proprietor that he is enabled to offer to those afflicted with it, a goodly prospect of relief, (if taken in time), in his highly valuable remedy, the Vegetable *Indian Specific.* The Indians are happy in their knowledge of medical plants; governed wholly by experience, they are certain as to their effect, and it is said by an author of great character, that a true consumption is a disease never known among them.

The celebrated Dr. Cullen has taught us that our first attention should be employed in watching the approach of the disease, and prevent its proceeding to an incurable state; and in persons of a consumptive habit, especially those born of consumptive parents, the slightest symptoms of an approaching consumption at the consumptive period of life, ought carefully to be attended to.

This specific is obtained by extractions from herbs, roots, flowers, plants, &c. when in perfection. In consequence of a happy combination of the most valuable herbs, &c. it becomes a balsam of superior value. It heals the injured parts, opens the pores, and composes the disturbed nerves after the manner of an anodyne; consequently the obstruction of the chest and the lungs, which constitute this disease, particularly need its use. It promotes expectoration which is constantly called for, & whilst it cleanses and heals, it also gives strength to the tender lungs. In this manner it removes the hectic fever, improves digestion, gives strength to the nerves, repairs the appetite, and improves the spirits. This specific is mild, pleasant to the taste, and may always be given in safety. It is found particularly useful in hypochondrial, nervous and hysterical diseases. Each bill contains detailed accounts of this disease in all its different stages, and will be accompanied with the signature of the proprietor in *Red Ink.* It is offered for sale in Utica, by
WARNER & HARVEY, (only.)

Notice.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.
Utica, April 11, 1826 6tf3

NOTICE is hereby given, to the owner or owners of the following Lots, together with the buildings thereon, viz. The one occupied by Samuel A. Sibley & Co. situate on the easterly side of Genesee street; the one occupied by William Alverson, situate on the corner of Genesee & Broad streets; those occupied by Isaac N. Meacham, David C. Van Cott, Daniel and Morgan James, John Newland, Thomas Broadway, Henry Hickcox and Aaron Egleston, situate on the southerly side of Broad street, between Genesee and John streets; that the payment of fifty dollars, at which sum John R. Bleecker was assessed for altering the pavement at the mouth of Broad street, for the purpose of conveying the water from Franklin street, across said Broad street, to Genesee street, is required by the Trustees of the village of Utica, to be made to the Treasurer of said village;—and in default of said payment, the right and title of the said John R. Bleecker to the above described premises, will be sold at public auction, on the first day of May, 1827, at the house of Gurdon Burchard, in said village, at 10 o'clock, A. M. of that day, for the lowest term of time that any person shall offer to take the same, upon consideration of advancing the sum assessed on the same, with interest thereon, the cost of appraisement, and advertising. H. W. OSBORN, *Collector.*
Dated October 31st. 1826. 44

NOTICE is hereby given, to the owner or owners of the lot No. 119, together with the buildings thereon, situate on the northerly side of Broad-street, in the village of Utica, at present occupied by the Rev. Mr. Johnson, that the payment of seventy dollars, at which said lot is assessed, for pitching and paving said Broad-street, is required by the trustees of the village of Utica, to be made to the treasurer of said village; and in default of said payment, said lot will be sold at public auction, on the 21st day of June next, at the house of Gurdon Burchard, in said village, at ten o'clock in the forenoon of that day, for the lowest term of time that any person shall offer to take the same, in consideration of advancing the sum assessed on the same, with the interest thereon, the cost of appraisement and advertising.
H. W. OSBORN, *Collector.*
Dated December 19, 1826.

TERMS OF THE FOURTH VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week.

II. The price to Subscribers will be Two Dollars and Fifty Cents, if paid after the expiration of two months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

The postage must be paid on all communications addressed to the Editor or Publishers.

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

NINEVEH.

MATTHEW XII. 41.

In Nineveh the sounds of mirth,
The song, the dance, prevail'd;
And all the gay delights of earth
The outward sense assail'd:
No fear of God possess'd the mind,
No thought of things to come;
For conscience, long to rest resign'd,
Was impotent and dumb:
When lo! amidst the public ways
A voice was heard to call,
"Thus saith the Lord, yet forty days
And Nineveh shall fall."

Then cease the timbrel and the lute,
The strains of joy subside;
The sons of mirth at once are mute,
The bridegroom and the bride:
In sackcloth cloth'd before the Lord
The King hath bent him low;
And all around, with one accord,
Put on the garb of woe:
The nation mourns; its vows are paid;
Its pray'r ascends to heav'n;
Jehovah hears, his wrath is stay'd,
And ev'ry sin forgiv'n.

O Israel! turn thee, and be wise;
Thy flood of folly stem,
Lest Nineveh in judgment rise
Against thee and condemn:
No pause her guilty children made,
Nor once their crimes conceal'd;
With contrite hearts they turn'd, they pray'd,
And God their pardon seal'd:
Like them this precious hour begin
Jehovah's name to fear;
At Jonah's call they ceas'd from sin,
But Jonah's LORD is here. H. E.

DEVOTIONAL POETRY.—PSALMS AND HYMNS.—(Concluded.)

The praise which the writer bestows on Watts, for the most part, is well merited. He has not mentioned all his faults, nor enumerated all his beauties. If two-thirds that Watts has written were to be set aside, the residue would stand as unrivalled specimens of devotional verse, capable of being sung with the highest effect.

"Passing by Mrs. Rowe, and the mystical rhymers of her age, we come to the greatest name among hymn-writers; for we hesitate not to ascribe that praise to Dr. Isaac Watts, since it has pleased God to confer upon him, though one of the least of the poets of his country, more glory than upon the greatest either of that or any other, by making his 'Divine Songs' a more abundant and universal blessing, than the verses of any uninspired penman that ever lived. In his 'Psalms and Hymns,' (for they must be classed together), he has embraced a compass and variety of subjects, which include and illustrate every truth of revelation, throw light upon every secret movement of the human heart, whether of sin, nature, or grace, and describe every kind of trial, temptation, conflict, doubt, fear, and grief; as well as the faith, hope, charity, the love, joy, peace, labour, and patience of the Christian, in all stages of his course on earth; together with the terrors of the Lord, the glories of the Redeemer, and the comforts of the Holy Spirit, to urge, allure, and strengthen him by the way. There is, in the pages of this evangelist, a word in season for every one who needs it, in whatever circumstances he may require counsel, consolation, reproof, or instruction. We say this, without reserve, of the materials of his hymns. Had their execution always been correspondent with the preciousness of these, we should have had a 'Christian Psalmist' in England, next (and that only in date, not in dignity) to the 'sweet singer of Israel.' Nor is this so bold a word as it may seem. Dr. Watts' hymns are full of 'the glorious gospel of the blessed God;' his themes, therefore, are as much more illustrious than those of the son of Jesse—who only knew 'the power and glory' of Jehovah as he had 'seen them in the sanctuary,' which was but the shadow of the New Testament church—as the face of Moses, holding communion with God, was brighter than the veil which he cast over it when conversing with his countrymen.

"Dr. Watts may almost be called the inventor of hymns in our language; for he so far departed from all precedent, that few of his compositions resemble those of his forerunners—while he so far established a precedent to all his successors, that none have departed from it, otherwise than according to the peculiar turn of mind in the writer, and the style of expressing christian truths employed by the denomination to which he belonged. Dr. Watts himself, tho' a conscientious dissenter, is so entirely catholic in his hymns, that it cannot be discovered from any of these, (so far as we recollect), that he belonged to any particular sect; hence, happily for his fame, or rather, it ought to be said, happily for the church of Christ, portions of his psalms and hymns have been adopted in most places of worship where congregational singing prevails. Every Sabbath, in every region of the earth where his native tongue is spoken, thousands and tens of thousands of voices are sending the sacrifice of prayer and praise to God, in the strains which he prepared for them a century ago; yea, every day, 'he being dead yet speaketh,' by the lips of posterity, in these sacred lays, some of which may not cease to be sung by the ransomed on their journey to Zion, so long as the language of Britian endures—a language now spreading through all lands, with their commerce, civilization, or the gospel, is carried by merchants, colonists, and missionaries.

"It might be expected, however, that in the first models of a new species of poetry, there would be many flaws and imperfections, which later practitioners would discern and avoid. Such, indeed, are too abundant in Dr. Watts' Psalms and Hymns; and the worst of all is, that his authority stands so high with many of his imitators, that, while his faults and defects are most faithfully adopted, his merits are unapproachable by them."

We cannot quote the writer at full length. Of all the hymn-writers whose effusions we have examined, none come so near the standard of Watts, for *musical* purposes, as our countrywoman Mrs. Steele. The author passes her unnoticed, though he enriches his pages with her effusions.

Charles Wesley he places next to Watts; but Charles Wesley's versification is not to be compared to any we have yet noticed for psalmody.

Addison is next mentioned. He seems more ready to acknowledge the God of providence than the God of grace.

"All that can be imagined deficient in Addison's hymns, will be found to constitute the glory of Doddridge's. They shine in the beauty of holiness; these offsprings of his mind are arrayed in 'the fine linen, pure and white, which is the righteousness of saints;' and, like the saints, they are lovely and acceptable, not for their human merit, (for in poetry and eloquence they are frequently deficient), but for that fervent unaffected love to God, his service, and his people, which distinguishes them. Blessed is the man who can take the words of this devoted servant of Christ, and say, from similar experience,

"O happy day, that fix'd my choice
On Thee, my Saviour and my God," &c.
Page 224.

Or who, sitting down to commemorate the dying love of his Redeemer, can exclaim, "The King of heaven his table spreads," &c.; or sing in higher mood, "Lord of the Sabbath, hear us pray," &c.? And how dwelleth the love of God in that heart, which can hear unmoved, and without praying to be made a partaker of the same spirit, that sweet and humble appeal, "Do not I love thee, O my Lord?" The fourth verse presents the touchstone of christian profession, experience, and practice:—

"Hast Thou a lamb in all thy flock,
I would disdain to feed?
Hast Thou a foe, before whose face
I fear thy cause to plead?"

"The hymns of the Rev. Augustus Toplady form a striking contrast with the mild and human tone of Doddridge's. There is a peculiarly ethereal spirit in some of these; in which, whether mourning or rejoicing, praying or praising, the writer seems absorbed in the full triumph of faith, and, "whether in the body or out of the body, caught up into the third heaven," and beholding unutterable things.

"Another writer, less known than any of the preceding, yet worthy of honour both for the quantity and quality of his hymns, was the Rev. B. Beddome, a Baptist minister. His compositions are calculated to be far more useful than attractive, though, on closer acquaintance, they become very agreeable, as well as impressive, being for the most part brief and pithy. A single idea, always important, often striking, and sometimes ingeniously brought out, not with a mere point at the end, but with the terseness and simplicity of the Greek epigram, constitutes the basis of each piece."

Of the hymns of Cowper and Newton, the writer was to speak elsewhere.

The subject of the following communication must commend itself to the good sense of the community:—

From the S. S. Visitant.

MUSIC IN SUNDAY SCHOOLS.

MR. EDITOR—I have been highly gratified to notice, within these few weeks past, the establishment of singing schools among some of the Sunday School societies of this vicinity; and still more gratified to notice their rising prospects of success. The advantages of this new species of undertaking are obvious and manifold. The instruction, conducted for the most part monitorially, is rendered much more effectual than it could be in ordinary cases; it is administered to pupils who are, on the whole, at the best age, and under the most favorable circumstances for receiving it. The instruction will be attended with religious influence; the result of it will give additional interest to Sunday School exercises, public as well as private, and what is still better, it will lead to the formation of juvenile choirs, which will soon rise to fill the sacred orchestra at church, and tend to enlist pious youth of both sexes, who are engaged as teachers, to take a more general interest, and act a more conspicuous part in conducting the high praises of God in his sanctuary.

Why should not a project which embraces so many indescribable advantages, be generally adopted in the Sunday Schools of our land? The knowledge necessary for conducting them is easily acquired; and the novelty of the thing, if nothing else, will render scholars willing to assemble for the purpose, at least once a week, during some portion of the year. A.

Miscellaneous.

ROMISH CEREMONIES.

The following is an extract from one of Mr. Carter's letters from Europe, dated at Genoa, in April last. We believe that all who read it, will, with the writer, confess their utter astonishment, much as they may have heard of the mummery of the Romish church:—

We were at Genoa, during holy week, and as the church and piazza of the Annunciatia formed the great place of rendezvous for all the parades and religious ceremonies, a fine opportunity of witnessing the round of spectacles was afforded us, often without even the trouble of leaving our rooms.—This area, or rather enlargement of the Strada Balbi, possesses peculiar sanctity in the estimation of devotees, from the circumstance that the Pope, on his return from the coronation of Napoleon at Paris in 1804, dwelt some time in a palace bordering upon the square, and from its terrace on one occasion, blessed an immense multitude kneeling upon the pavement. Our first visit to the church was on the morning of Good Friday, when numerous lamps were glimmering at the altars, which rise along its dusky aisles, and an immense crowd of both sexes were engaged in the solemn chaunt.

The public ceremonies on the evening of that day struck us with utter astonishment, much as had been heard of the mummery of the Romish church. Soon after dark, the procession appeared in sight at a distance, moving slowly along the streets. In front were great numbers of females, walking two and two, dressed in white, with veils upon their heads, and tapers in their hands, the dim light of which, glaring upon their snowy mantles, imparted a pale and ghastly hue to their features. Each bore a book, and united in the chaunt of a solemn dirge, responding to the priests in another part of the procession. At intervals of some twenty feet, rose a long line of black crosses, of large size, and elevated high above the heads of the multitude.—They were followed by a lengthened train of boys in black uniform, walking in the same manner, and joining in the general concert. Next came the priests in black robes, and the monks with bald pates, flowing beards, the coarse brown wrapper, bound by a leathern girdle, and sandals up on their feet, all bearing lights, and looking like spirits from another world. To these succeeded, what?—a hearse, with a sable canopy above it, on which was stretched feet-foremost the naked image of the crucified Saviour, all gashed with wounds, and as nearly as I could judge at the distance of a few feet, actually stained with fresh blood. It was made of wax, as large as life, and so exact was the revolting representation, that by the livid glimmering of the flambeaux, no one could distinguish it from a real corpse. Behind the body, marched a troop of infantry, with reversed arms, and to the tap of the muffled drum! It was in all respects a pompous funeral procession, and the mangled corse underwent the solemn mockery of interment with the honours of war! On the following day, which is supposed to be the anniversary of the Saviour's resurrection from the tomb, a *feu de joie* was fired at 12 o'clock by all the garrisons and royal regiments throughout the city, and the infantry were then again permitted to shoulder their arms. Amidst this shocking pageantry, which filled our minds with horror, the multitude manifested a great degree of levity. Even some of those in the procession, during the pauses between the choral swells of the chaunt, were talking and laughing with each other; and a ragged boy to each candle, holding a paper to catch the wax as it dropped, added to the mockery of the scene.

The streets were thronged with religious processions during every day and night of Holy Week. Priests, monks, and women seemed to be allowed to beat up for recruits and to head processions, as often as they chose. Sometimes squads of not more than a dozen boys or beggars, in tattered garments, were seen marching from church to church, under the sacred banner of the cross, and bawling out the service, as if to attract attention. On one occasion, a pretty Genoese female, who in appearance might pass for a vestal, was seen leading a band of volunteers, bearing a heavy wooden cross wreathed with flowers. Her party appeared to be composed of ladies from the higher classes of society, who, with the costume of lace veils and spotless robes, added the accompaniments of white kid shoes & gloves. They made the tour of the principal streets, singing anthems as they passed, with voices that possessed much of the Italian softness.

On the Sunday following Good Friday, we attended church at the Annunciation, where a regiment of Sardinian troops were paraded under arms along the aisles, and a band of martial music stationed near the high altar. They actually went through the forms of public worship at the word of command from their officers, kneeling and rising in long lines, with as much exactness as they would go through with the manual exercise. Peals of the trumpet gave notice of the elevation of the host, and of other ceremonies in the holy rites. At the conclusion of the service, the band played some spirited marches, with which the priesthood seemed as highly pleased as the multitude.

At 11 o'clock the next day, the whole body of troops stationed at Genoa were paraded in the same church, to take the annual oath of allegiance to the King. They all knelt upon the pavement, and held up their right hands in concert, while the form was administered. On this occasion, the Bishop made a long harangue, throwing himself into an oratorical attitude. At the close of his speech, the troops sung out "*Viva il Re!*"—Live the King! As the shout was simultaneous, it was evidently preconcerted applause. Martial music from the same band as yesterday; the notes of the bugle reverberated from the lofty dome; and the pompous ceremonies of the church gave a theatrical effect to the whole scene.

It would be impossible to describe in detail all the shows, chiefly of a religious character, which the streets of Genoa exhibited during the holy week. On one occasion we saw a crowd collected upon the steps of a church in the Strada Balbi, and on stepping up, found a priest in the centre, blessing a tub of water, which he was dealing out to a ragged multitude, each bearing a pitcher, bottle, or jug, and pressing to receive a portion of the consecrated liquid. A benediction is pronounced upon every thing here; even the horses at certain seasons are led up and touched by holy hands. One day in passing through a public square, I observed an itinerant and street auctioneer, mounted upon a stool, with a basket before him, and encircled by a squalid group of purchasers. He was vending little prints of saints and martyrs, which were generally knocked off at about a sous a head. He kissed each picture as he drew it from the basket, and on holding it up for a bid, all the crowd took off their hats. But this habitual prevalence of religious feeling does not seem to have much influence in the prevention of crimes. On the same day or the day after, in threading one of the narrow streets, we observed fresh blood upon the pavement, and on inquiry, a bystander informed us, that a man had just stabbed another to the heart, who expired immediately.

WINTER IN SIBERIA.

Mr. Ledyard, a native of Connecticut, who traversed some of the most dreary regions of Russia, in a letter to Dr. Ledyard, of Long-Island, wrote as follows:—

"You have no idea of the excessive cold in the region of Siberia. By experiments that I made at Yakutsy, I found on the 19th of November, the mercury in my thermometer froze. In December, I found by repeated observations, that two ounces of clear quick-silver, openly exposed, froze hard in fifteen minutes. I observed that in these severe frosts, the air was condensed, as it is with you in a thick fog; the atmosphere is frozen; respiration is fatiguing, &c. It is a happy law of nature, that in such intense cold there is seldom any wind. When there is, it is dangerous to be abroad.

"There are no wells at Yakutsy; for it is found by experiment that the water freezes at sixty feet deep. People of these regions are therefore obliged to use ice and snow. They have also ice windows. Glass is of no use to the few who have it. The difference in the state of air, within and without, is so great, that the glass is covered on the inside with several inches of frost, and in that situation it is less luminous than ice. The timber of the houses splits and opens with loud cracks; the rivers thunder and open with broad fissures; all nature groans beneath the rigorous winter."

VOLCANOES.

The ravages produced by volcanoes are in proportion to the terror they inspire.—In the eruption of Etna, in 1669, the stream of lava destroyed, in forty days, the habitations of 27,000 persons; and of 20,000 inhabitants in the city of Catania, only 3,000 escaped. In the year 79, the celebrated cities of Pompeii and Herculaneum were completely overwhelmed and buried under ground, by an eruption of Vesuvius, and the spots on which they stood remained unknown for 1600 years. Since that period, about forty eruptions have taken place, each of them producing the most dreadful ravages. But the volcanoes of Asia and America are still more terrible and destructive than those of Europe. The volcanic mountain Pichincha, near Quito, caused on one occasion, the destruction of 35,000 inhabitants. In 1772, an eruption of a mountain in the island of Java destroyed forty villages, and several thousand of the inhabitants; and in October, 1822, eighty-eight hamlets, and above 2,000 persons, were destroyed in the same island, by a sudden eruption from a new volcano. The eruption of Tomboro, in the island of Sumbawa, in 1815, was so dreadful, that all the Moluccas, Java, Sumatra, and Borneo, to the distance of a thousand miles from the mountain, felt tremulous emotions, and heard the report of explosions. In Java, at the distance of 340 miles, the clouds of ashes from the volcano produced utter darkness.—*Dick's Philosopher.*

SUNDAY SCHOOL ANECDOTES.

Some months ago, as the superintendent was passing Arch-street, Philadelphia, he met with a young man who had been a pupil in the school, and when there, was one of the worst boys belonging to the school. He stopped, put out his hand & said, "How do you do, Mr. ——? I am glad to see you." "Is this George ——?" said the superintendent. "Yes Sir," was the reply. "Well, George, many years have passed since you attended the Sunday school; have you ever thought of the instruction you received there?" (The tears began to show themselves in his eyes.) "Yes Sir, I have frequently thought of it, and hope I shall never forget it, and the good advice I received when I left the school: Pardon me for the trouble I gave you by my bad conduct."—This young man, we understand, has since been directing a Sunday school.

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2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.
83 Genesee Street.
Utica, June 23. 79tf

For Sale,

THE HOUSE AND LOT situated in the village of Utica, at the lower end of Broad street, nearly opposite the Dry Dock, and near the contemplated Basin. The house is convenient for two families, or for four small families; having four square rooms, four closets, two small bed-rooms, two bed-preses, two clothes-presses, with a Cellar under the whole, and oven and fire-place in the Cellar. The house is new and in good repair. For terms inquire of CHAS. SLAWSON,
At J. C. DELONG'S Morocco Factory.
Utica, May 2d, 1826.

NOTICE is hereby given, to the owner or owners of the following Lots, together with the buildings thereon, viz: The one occupied by Jabez Miller, and the one occupied by Dennis Neilis, both situate on the southerly side of Broad street, between Franklin and John streets, that the payment of five dollars, at which sum John R. Bleecker was assessed, for altering the pavement at the mouth of Broad street, for the purpose of conveying the water from Franklin street, across said Broad street to Genesee street, is required by the Trustees of the village of Utica, to be made to the Treasurer of said village; and in default of said payment, the right and title of the said John R. Bleecker to the above described premises, will be sold at public auction, on the 9th day of May next, at the house of Gurdon Burchard, in said village, at ten o'clock, A. M. of that day, for the lowest term of time that any person shall offer to take the same, in consideration of advancing the sum assessed on the same, with interest thereon, and the cost of appraisement and advertising.
H. W. OSBURN, *Collector.*
Dated November 7, 1826. 45

BY virtue of a writ of fieri facias, issued out of the supreme court, and to me directed and delivered, against the goods and chattels, lands and tenements of *Loring Delano*, I have seized and taken all the real and personal property of said Delano, consisting of two Lots—one situate on Genesee-street, & bounded north by land owned by C. P. Kirkland, Esq. east by land owned by —— Hopper, south by land owned by S. D. Childs, west by Genesee street, being the store now occupied by said Delano—the other situate on LaFayette street, and running back to Columbia street, bounded north by LaFayette street, east by land owned by Mrs. White, south by Columbia street, and west by land owned by H. Huntington, being 80 feet front on LaFayette street, 110 on Columbia street, and 240 deep—with a quantity of Household Furniture, and about 100 volumes of Books; which property I shall expose to sale, as the law directs, at the Canal Coffee-House, in Utica, on the first Tuesday of April next, at 10 o'clock in the forenoon.
For D. PIERSON, Sheriff
A. HUBBELL, Deputy.
Dated Utica, Feb. 13, 1827. 7w6

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.
Feb 3. 1826. 31f

Consumptions, Coughs, &c.

Butler's Indian Specific.

FOR the cure of colds, coughs, consumptions, spitting of blood, asthmas, and all diseases of the breast and lungs.

There is perhaps no medical observation better established, none more generally confirmed by the experience of the best Physicians of all ages and countries, and none of more importance to the human family, than the fact, that many of the most difficult and incurable consumptions originate in neglected colds. In a climate so variable as ours, where the changes of the weather are frequently sudden and unexpected, it requires more care and attention to guard against this dangerous enemy of life, than most people imagine, or are able and willing to bestow. The bills of mortality exhibit the melancholy fact, that the proportion of deaths by this disease may be considered as about five to one. Inasmuch then, as this fatal disease bids defiance to the skill of the most learned physicians, it is a gratification to the proprietor that he is enabled to offer to those afflicted with it, a goodly prospect of relief, (if taken in time), in that highly valuable remedy, the Vegetable *Indian Specific*. The Indians are happy in their knowledge of medical plants; governed wholly by experience, they are certain as to their effect, and it is said by an author of great character, that a true consumption is a disease never known among them.

The celebrated Dr. Cullen has taught us that our first attention should be employed in watching the approach of the disease, and prevent its proceeding to an incurable state; and in persons of a consumptive habit, especially those born of consumptive parents, the slightest symptoms of an approaching consumption at the consumptive period of life, ought carefully to be attended to.

This specific is obtained by extractions from herbs, roots, flowers, plants, &c. when in perfection. In consequence of a happy combination of the most valuable herbs, &c. it becomes a balsam of superior value. It heals the ulcerated parts, opens the pores, and composes the disturbed nerves after the manner of an anodyne; consequently the obstruction of the chest and the lungs, which constitute this disease, particularly need its use. It promotes expectoration which is constantly called for, & whilst it cleanses and heals, it also gives strength to the tender lungs. In this manner it removes the hectic fever, improves digestion, gives strength to the nerves, repairs the appetite, and improves the spirits. This specific is mild, pleasant to the taste, and may always be given in safety. It is found particularly useful in hypochondrical, nervous and hysterical diseases. Each bill contains detailed accounts of this disease in all its different stages, and will be accompanied with the signature of the proprietor in *Red Ink*. It is offered for sale in Utica, by
WARNER & HARVEY, (only.)

Notice.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.
Utica, April 11, 1826 WILLIAM CLARKE. 6tf3

NOTICE is hereby given, to the owner or owners of the following Lots, together with the buildings thereon, viz. The one occupied by Samuel A. Sibley & Co. situate on the easterly side of Genesee street; the one occupied by William Alverson, situate on the corner of Genesee & Broad streets; the one occupied by Isaac N. Meacham, David C. Van Cott, Daniel and Morgan James, John Newland, Thomas Broadway, Henry Hickox and Aaron Egleston, situate on the southerly side of Broad street, between Genesee and John streets; that the payment of fifty dollars, at which sum John R. Bleecker was assessed for altering the pavement at the mouth of Broad street, for the purpose of conveying the water from Franklin street, across said Broad street, to Genesee street, is required by the Trustees of the village of Utica, to be made to the Treasurer of said village; and in default of said payment, the right and title of the said John R. Bleecker to the above described premises, will be sold at public auction, on the first day of May, 1827, at the house of Gurdon Burchard, in said village, at 10 o'clock, A. M. of that day, for the lowest term of time that any person shall offer to take the same, upon consideration of advancing the sum assessed on the same, with interest thereon, the cost of appraisement, and advertising.
H. W. OSBORN, *Collector.*
Dated October 31st. 1826. 44

NOTICE is hereby given, to the owner or owners of the lot No. 119, together with the buildings thereon, situate on the northerly side of Broad-street, in the village of Utica, at present occupied by the Rev. Mr. Johnson, that the payment of seventy dollars, at which said lot is assessed, for pitching and paving said Broad-street, is required by the trustees of the village of Utica, to be made to the treasurer of said village; and in default of said payment, said lot will be sold at public auction, on the 21st day of June next, at the house of Gurdon Burchard, in said village, at ten o'clock in the forenoon of that day, for the lowest term of time that any person shall offer to take the same, in consideration of advancing the sum assessed on the same, with the interest thereon, the cost of appraisement and advertising.
H. W. OSBORN, *Collector.*
Dated December 19, 1826.

TERMS OF THE FOURTH VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week.

II. The price to Subscribers will be Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.